

Mrs. D. W. Gershara

REFORMED CHURCH MESSENGER

CHILDREN'S DAY NUMBER

Every congregation in our Church should unite with every Church School in emphasizing the vital relationship of the CHURCH and the CHILD, on CHILDREN'S DAY, SUNDAY, JUNE 9. Make it a great day with and for the children!



"Christ in the Life of the Home"

PHILADELPHIA, MAY 30, 1935

ONE BOOK A WEEK

REFLECTIONS OF A CITY PASTOR

Since 1910, when Malcolm James MacLeod became the pastor of the Collegiate Church of St. Nicholas, every other Church on Fifth Avenue, New York, has had changes in its preaching ministry. The publishers of *Seen from My Pulpit* (Revell) are well within bounds when they tell us that Dr. MacLeod has "worn well".

This volume is of especial value in its flashes of revelation. It reveals the changing moral standards, the increase of worldliness, the decline of Church attendance and the growing disregard of religion during the last quarter century. While, however, Dr. MacLeod faces these realities and is evidently saddened by them, he is confident that the Christian gospel is potent and still surer that it alone can meet the conditions of our day and generation.

In simple and direct language, with a wealth of illustration, as he looks out on the "Radio City" which has been erected at his door, he sees that "there is something radically wrong . . . with the world today." While he recognizes the triumph of science and art, he raises the question as to whether or not the growing conception of a materialistic universe is due to the fact that we not only are in the midst of a machine-world, but are in "grave danger of becoming machines ourselves." "We are so smitten with a fever of speed" that "there is hardly a moment left for meditation and repose." God is not a Father; "He is only a machinist." One cannot longer pray to a machine-God. We have a "Craze for Things." Religion has lost its artistic sense and value in Protestantism. Jesus "was not a theologian or a philosopher, but an artist."

Nevertheless there is a hopeful element. "We are living in an age of great spiritual

wistfulness." People are bewildered. We shall yet come to see that "nothing lasts but the spiritual; nothing abides but the foundations that God lays."

There is a searching chapter on "New York City and the Home." "New York is fast becoming a homeless city." Dr. MacLeod has doubtless had a chance on Fifth Avenue to see even more than he tells us of "the Sins of Respectable People"; covetousness, neutral indifference "when an opportunity for helpfulness" confronts men; callow selfishness. To such sinners Jesus said: "The publicans and harlots go into the Kingdom before you."

Indifference to religion is illustrated by a "fashionable home", where on the occasion of a funeral service, having forgotten his Liturgy, Dr. MacLeod was unable to find a Bible. On the other hand, the city has multitudes of men and women who really love the things for which the Church stands, but "who are standing aloof from all efforts of organized Christianity."

There is no other hope for this "age of bewilderment" than the Christian gospel, when "we feel inclined to doubt the rationality of life." The gospel has not had a fair chance, because "only a small percentage of professing Christians in our Churches have really been roundly and soundly converted."

Dr. MacLeod believes that the Oxford Group Movement is teaching us to win men "not by coercion but by lure". At the close of life our desire should be something like this: "My highest wish is that every one should agree that my influence was wholesome, that I revived people's faith, that I gladdened their hearts. . . . The ministry that makes this its aim is never a failure." Turning again to the Oxford Group, he feels that "when this First Century Christian Fellowship idea

takes possession of the Church she will come into her own—triumphantly, gloriously." I wonder if Dr. MacLeod may not have been led to grasp somewhat desperately at the Oxford Movement largely as a refuge from his experience in the next chapter, which is entitled "Sick and Tired of Controversy", in which he tells us that we find truth "with the eye of faith".

The preacher, of course, reverts, as all good pastors do, to his "feeling of unworthiness", which leads him to the consciousness of the apostle: "I can do all things in Him that strengtheneth me." In a chapter on "Preaching on Fifth Avenue", still more changes are predicted, bringing new problems to Churches and pastors.

The volume closes with a note of joy and a fine analysis of the treasures of the pastorate. "The city is more than a collection of buildings; it is a living thing, a soul", and Dr. MacLeod tells us he would rather have written one single hymn than to have built Holland Tunnel—Dr. Frank Mason North's "Where Cross the Crowded Ways of Life", which he describes as a vision of the "City with a Soul".

I can close most appropriately by saying that this book would have both sobered and cheered me in the days of my own pastorate 40 years ago.

—Charles S. Macfarland

Other Books This Week

"Toward a Christian America", by Herman N. Morse, Missionary Education Movement. A fine analysis of Home Missions conditions, adapted to classes.

"The Foreign Missionary Enterprise and Its Sincere Critics", by Cleland B. McAfee, Revell. A timely recognition of recent criticisms.

The Church and the College

CLAYTON H. RANCK

No, the young people who choose to go to college are not less interested in the deeper things of life than are those who remain at home, in fact choosing to take four big years in preparation suggests that they have a more serious series of interests.

If they have come from homes where religion was a real corner-stone in their education and training, they need little more than an opportunity to find places and friends of their own tastes, and the Church saves time and embarrassments in helping them make such contacts more quickly and easily.

If, however, they have been so unfortunate as to have gotten simply the forms but not the content of religion, it is not so simple, although do not forget that even habits of Church attendance often serve as the necessary straws for more substantial relations later. But where neither the forms nor the content of such training are present, how easily the freer life of college adds to the very popular gravitating toward the counterfeit of religion with their low ideals and practices.

To all of these groups, and others, the Church tries to bring a live, warm, and vital contact, hoping through these means that the real things may be caught; for certainly vital religion is always contagious, but especially so with younger folk. The student worker does certain things by personal contacts, and there is

a long story of the techniques which one develops in this work. But one need not be modest to recognize that a very much larger series of forces than at first appear, operate through the group of kindred spirits who gather about campus workers, and who can and do touch the new students in ways quite impossible for the worker. It is here that carefully planned programs gain added usefulness after several years of use.

This fellowship is most helpful when many of its activities are held in a normal Church, with a sympathetic pastor, and for a great many reasons, but two of which can be discussed here.

First the fact that most young people who are completing their second decade at home have a number of adults to whom to take their problems, parents, older brothers and sisters, Sunday School Teachers and pastors. In college, by the very isolation of the life, and the larger the school the more so, such problems are only too often taken up with others of about their own age, and while it does help one to do this, it lends itself very often to half baked, if not quite unbaked ideas getting and keeping a very permanent place right in the front of the minds of some very fine people.

The Church group and the Church workers can do and do a great service here in a multitude of cases.

The other problem also grows out of the fact that aside from his Church the student contacts are almost entirely with

others of his own age. He gets a mind set excluding other aged groups from his thinking. This becomes especially difficult and irritating when the problem of finding a Church after college days comes up. Of course the normal Church, like society itself, has people of all ages and cultures, and therefore very rightly gives itself to the problems of all ages and cultures. So it is not "slow," or "behind the times" just because it does not spend all of its time discussing war, or race relations, or industry or the life. It certainly must increasingly include these and many others, but not in the proportions youth would desire. The student who has been keeping in touch with larger groups with all ages included does not get so short sighted as ever to have thought that these and only these are the concern of religion. Even if the adults have not had all of the academic advantages, they contribute a very great deal of real value to the students. Such students see things more sanely because they see them more completely, and with all respect to the simply immeasurable contributions which colleges and universities make to their students, right here is where the Church can do things, and is doing them, which the colleges simply cannot do so well nor so broadly and normally.—Perhaps it ought to be added, that all forces are best for certain ones, and that all are needed that the largest numbers of differing sorts might be brought to see the light.

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EDITORIAL

THE CHILD AND THE CHURCH

That the child has a recognized place of importance in the Church School admits of no controversy. In fact, we can assume that this place of importance will never be vacated by the child, though strange things do happen. We want to remember that it was not so many years ago that the child held a very prominent place in the worship of the Church. Some of us can remember when parents with their children were regular occupants of the "family pew", and in fact there were occasions when part of a second pew was needed to seat the entire family. These children became familiar with the services of the Church; they learned to sing familiar hymns from the same small hymn books that their parents used; they grew naturally from childhood worshipers into youthful and mature worshipers; they never needed to be introduced into the sanctuary as *new* members of the Church; they just grew into the fulness of the Church life, just as they were growing into the recognition of the family life. These are the children who became and still become the pillars of the Church, and upon whom the spiritual life of the family and of the Church depends. The men or the women who tell you that they do not go to Church now, because they had a surfeit of it in their childhood days, are just hunting an alibi for their worldliness. The three ancient pillars, the Home, the School and the Church, must still stand unshaken. Within this temple of trinity service the child must be introduced and its character unfolded. The parent must lay the sure foundation. The Church School teacher must build, binding every stone with the cement of consecrated service. Finally, the pastor, with a devotion made effective through prayer and consecration, will receive these children, prepare them more fully for the Kingdom, and "Seal Them Unto Christ", as His very own.

—A. M. S.

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THE MOTHER IN THE HOME

Dishes! Dishes! Meals! Meals! Washing! Ironing! Mending! Cleaning! A never ending cycle of tasks!

Demands! Requests! Questions! "Mother, help fix my skates?" "Where can I find a clown suit for our play?" "My shoes need mending." "Mother, where can I find material for our debate against the High School team?" "Oh, mother, my tooth hurts." "Well, who fed the first

baby?" "Do you think I can go to see Shirley Temple in 'The Little Colonel'?" All these in one short noon hour. Enough to put mother into a mental whirl.

But that is not all. No, indeed! Mother must have an open ear and be a good listener. "Oh, mother, I'm so happy," reports the small girl of eight, "I got to second base today," and then follows the detailed account of an important ball game. "Now listen, let me tell you just how I caught this trout." And mother must listen, and intelligently, too. Yes, mother needs an open ear and a keen mind, wisdom and tact, patience and understanding to share and guide in the joys and sorrows, in the tasks and problems, of each member of the family.

Over and above and beyond these tasks of food and clothing, cleanliness and health, education and recreation, is the biggest of all, that of keeping before her children a great purpose in life, a great ideal toward which to strive. This the mother herself must have and develop, if she would give it to her children. And to them it will be revealed in her attitude toward these daily tasks in their smallest details, and in her relationships in and out of the home.

The mother in the home! What a task it is! What a joy it can be! Science and the business world have turned the drudgery of the food, clothing, health and cleanliness problems into a pleasant and interesting occupation for the mother whose economic status is assured. But what of the thousands and millions of mothers, who today are over the precipice or are staggering on the very edge of economic insecurity? The community assumes a large share of the responsibility for the education and recreation of the child, sometimes for better, sometimes for worse. But who gives to the mother the vision of the greatness of her task?

The mother in the home! Yes, she needs the Church. She needs the Church to help her obtain and hold secure an economic peace of mind. She needs the Church to hold up before her a vision of her task. She needs the Church to ever keep alive in her heart a warm love towards man and a living faith in God. And, then, she needs a Church which will help her in the details and technique of making her home a place where father, mother and children together are co-workers with God.

—MARY KEIFER NACE

Tillamook, Oregon

YOUTH LEARNING TO BUILD A NEW WORLD

Thousands of young people have been challenged through conferences, schools, camps, books and personal interviews to enlist in the enterprise of creating a new world. To some of them, the thought is strange. They have been interpreting the Christian religion in terms of knowing the Bible, accepting certain doctrines, joining the Church and contributing to its routine work. They must make some fundamental readjustments to learn to interpret it in terms of separating oneself from an old world and allying oneself with a world that is new in its personal attitudes and in its social institutions. The ancient words, "Come ye out from among them", and "The kingdoms of this world shall become the kingdom of our Lord", must cease to be words and run as fire through their veins. It is not easy for them to put off the old man, thinking of his own spiritual security only, and to put on the new man, thinking of the welfare of the whole family of God.

If young people are discovering, with some surprise, their deep need for personal reconstruction, they are startled and disquieted even more by discovering how powerful the old world is in its hold upon the thoughts and the loyalties of their elders. "So you want to create a new world!" say the members of the older generations. "Ah, yes. There was a time when we too dreamed of the remaking of all things in the name of Christ. But it can't be done. Human nature will not change. And, to tell the truth, we ourselves are not so sure that the old world needs much rebuilding. It is a pretty good world, after all." When they hear such judgments expressed, or come to feel that they are implied in the attitudes of their elders, young people begin to realize that this business of building a new world must capture older people not less than youth, or go the tragic way of defeat and failure. The new world cannot come unless all ages desire it with a great desire and an unconquerable hope.

The youthful pioneer is not long in making another discovery. The task to which he has set himself is that of the patient artisan, not that of the quick miracle-man. No sooner does a man see this than he is tempted to say, "Since the building of a new world is a long process, and slow, I need not be excited about it. I will avoid danger. I will move with caution and discretion. Why should I take risks?" Of course, when young people adopt such a philosophy, they can get ready support from those who have lived long and comfortably. Many of their friends will commend them for not going too fast, for not making fools of themselves. Thus their enthusiasm may die, their dream of a new world may fade, their energies may slacken, and their crusade may falter.

For those of us who are no longer young in years, the present effort of young people to create a new world brings heart-searching questions. Are we really discontented with the old world? Do we deeply desire a new world? Do we believe that God desires it and that He can establish it through us? What risks are we willing to take in order to put off the old world and to put on the new? Can we recover some of the lost radiance and daring of our own youth, and so league ourselves with our children in their eager advance toward the city of God? Will we justify the faith of youth that we are sincere when we pray, "Thy kingdom come, Thy will be done on earth as it is in heaven"? —F. D. W.

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"THE OFFERING WILL NOW BE RECEIVED"

"Still another offering in these hard times. Isn't it time to lay off on begging?" Some will receive the call for another contribution in that mood. But this mood never helped to build a Church, nor to promote the growth of the spiritual life of the critic.

God's great gift to the welfare of the world's childhood was Jesus, who took upon Himself the form of a little child, and became its friend and champion ever since. He calls upon His followers to become as little children, and to learn of Him to appreciate the value of a little child and to recognize its place of importance in a happy human society.

Jesus had a similar friendly and sympathetic attitude toward youth. He looked upon the rich young man and

loved him. With the same tender affection Jesus loves youth today. In Him lies their only hope and in Him they find their greatest inspiration, guide and help.

Adults, too, were the object of His personal interest and loving care. The Gospels contain many interviews with adults that show His love for them. The Twelve Disciples, the Woman of Samaria, the Centurion, Zaccheus, the Woman taken in adultery, the Widow with the two mites, Mary Magdalene, Nicodemus, Joseph of Arimathea; these, and many others in mature life came under the spell of His loving fellowship and spiritual influence.

Family life claimed His interest. The stories of the Prodigal Son, the Household of Jairus and the Bethany Home give us a glimpse into this area of His thought and conduct.

The human family as a whole, in all the relationships that obtained in Jesus' day, and in days to come, concerned Him. His teachings point in that direction, and on Calvary His arms were stretched out to embrace the entire human race and all of its interests and needs, temporal and eternal.

To the Board of Christian Education is entrusted the responsibility to guide the Church and supply materials that will aid the local Church in embodying in its local Church School program, these Christian ideals of belief, knowledge and conduct. To aid the Board of Christian Education in doing this, "the offering will now be received"—that is, on Children's Day. —C. A. H.

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CROWDS

Man is a gregarious animal. Relatively few people are willing to live in complete isolation from their fellows. To be content to do so indicates eccentricity. Isolation which continues for any considerable time has a damaging effect upon personality and often totally unfits a man for normal life. At least casual or occasional contacts with other people are required to preserve one's mental balance. Men living in remote places, such as lighthouses, or farmsteads on "the edge of cultivation", find it necessary to make fairly frequent visits to their nearest neighbors to retain a healthy mind.

In modern civilization urban life has increased so rapidly that in many countries a large majority of the population live in towns and cities. Political rallies, baseball and other athletic contests, theatres and Churches, bring what the psychologist calls "the partial herd" together, and in times of especial excitement the entire community is fused into a single throng. Through the newspaper, and particularly the radio, vast aggregations of people from every corner of the nation develop the same mind-set. Though technically not a crowd, they have most of its characteristics with the exception of physical contact with one another.

Crowds are always impressive. An imponderable pervasive principle unites the individuals of which they are composed so that in their mental coalescence they have, or appear to have, a distinctive personality. What Maeterlinck, speaking of bees, called "the spirit of the hive", is also true of men. The chief difference lies in the time element, for human crowds seem incapable of holding together for long. They soon disintegrate except in such institutions as the nation or the Church, and even here their solidarity is never certain, for internal frictions are always developing and are registered in rebellions, divisions, and other changes.

When a multitude comes together with a single aim, whether it be the lynching of a Negro or in protest against a new tax, it seems to be irresistible. While emotion remains at high tension, it sweeps away all obstacles. The crowd, however, is never rational. Its level of intelligence is far below the median line of the individuals composing it. The man of high intelligence and strong inhibitions has no place in it, unless he suffers his reason to abdicate. Only mediocrity is tolerated by the crowd. This is as true of a revival meeting as of any other excited assembly. The demagogue is therefore a constant menace, for no crowd has enough mental acuity to analyze its actions or to comprehend the motives of its leaders. In fact, its spokesmen are often unaware of their own aims. Usually they are not hypocrites but their sincerity is no antidote against the ruin that flows in the wake of their false promises. Crowds are

cruel, intolerant, and fickle. The supreme genius and universality of Jesus are nowhere more manifest than in His steadfastness under the pressure of the clamorous multitude that tried to crown Him king on the Sabbath that preceded His death. This is a more effective proof of His divinity than most of those cited by the theologians. The salvation of mankind will never come through mass movements. That consummation must await the slower process of stabilizing a sufficient percentage of the people so that they will have the wisdom to act as bulwarks against the tides of emotion that so frequently sweep over society and rip the oldest institutions from their moorings. No man has come of age mentally until he can withstand the cry of the "pack" as it demands the subservience of his mind.

—J. A. MacC.

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"AT THEIR VERY HEART"

Dr. Lewis J. Sherrill writes these significant words about the importance of Religious Education today, as fundamental to the life of the Church and the essential strategy for a wise and consecrated Christian leadership. "It is no fringe around the Church or the Gospel," he says truly, "but lies rather at their very heart. The minister who encourages it and leads it is dealing with the building of persons in whom the living Christ shall be the chief Cornerstone." The importance of Children's Day need not be argued. God help us to make the most of it!

* * *

A GREAT AND GOOD WOMAN

"By universal consent the greatest among modern women—lover of humanity and a social statesman of saintly statesmanship and serene idealism."

This citation was made, on a list of the greatest women of our time, concerning Jane Addams of Hull House, who last week closed her eyes to these earthly scenes, where she had wrought so nobly. In her training, her opportunities, her democratic sympathies and aspirations, as well as her extraordinary neighborliness, she was typical of all that was best in American womanhood. It is true that she never courted fame or asked for glory. She often said that her proudest title and most appreciated honor was that conferred upon her by a friendly Mayor of Chicago—"Inspector of Streets and Alleyways in the Neighborhood of Hull House". By devotion to her self-appointed and often menial tasks, intensely local and routine, she became "a leader for all peoples" and died rich in honors, and this practical idealist was called by many "the best known and best loved American of her generation". Winner of the Nobel Peace Prize, she was abused and hated by super-patriots for her internationalism; but even those who scoffed at her and called her a "Red" could not question the reality of her convictions or her great service to our country. Now that the world is made so much poorer by her passing the *New York Times* aptly says: "Over her life of struggle for human betterment should be written the word with which her name will ever be associated, 'Peace'."

* * *

A REASSURING OUTLOOK

We hope that President William Mather Lewis of Lafayette College is not unduly optimistic in his analysis of the contemporary confused situation when he says in his baccalaureate sermon that we have been passing through "a period of national chastening". It has been extraordinarily difficult for many observers to see concrete evidences that the American people have been sincerely "chastened" by the trials and tribulations of this time of testing. But Dr. Lewis, a wise judge of men and events and a truly high-minded Christian gentleman, is sure that much good has already come out of the experiences of these lean years and he comforts and challenges us by his faith that the lessons of the depression have not been lost and that many are likely to come out of this tribulation greatly enriched in character and usefulness.

"In reality," Dr. Lewis said, "this period of chastening has contributed immeasurably to our strength. Since 1929 there has been a social quickening and a demand for social justice greater than in the fifty preceding years. Today it

is beginning to dawn on even our smuggest Tories that our much-vaunted rights of life, liberty and pursuit of happiness belong to the toilers as well as to the so-called privileged classes.

"Another blessing coming from the depression is that pampered youth, which for the last two or three generations has been well-nigh ruined by coddling and extravagant living, is now receiving a break; is being offered the stimulus which comes from having to secure through one's own effort the pleasant things of life.

"You should thank God that you are coming into active life at a point where the road is steep, for now, as at few other periods in the world's history, the prizes are being reserved for those who 'can take it'. But you need to be well equipped with those things which have real value."

* * *

TRAINING YOUNG PEOPLE FOR THE HOME

The young people of our Churches need no longer blunder into marriage and home-making. They have opportunities to learn what is involved in the establishment of the home which were seldom available for their fathers and mothers. Pastors who are on intimate terms with their young people give them guidance through personal counsel and through wise leadership of study courses. Local Churches whose officers are aware of the need for thoughtful teaching in the field of home relationships, provide reliable help for parents so that they may prepare their children for Christian living in their present homes, and for the building of secure homes in the future. Church School courses for young people deal frequently with the question of their friendships, and at least in some cases encourage free and wholesome association of boys and girls through socials, parties and various recreational activities.

During the last few years the Standard leadership training course, "Religious Education in the Family", has often attracted young people, and the instructors, taking into account the interests of the members of the classes, have adapted the course in such a way as to include attention to young people's problems in the home. In the High School leadership training field, the course on "Home Life and Leadership" has given summer school and camp leaders excellent opportunities to direct the kind of basic study of home life which leads to clear thinking and fine attitudes. The new training program which is now being developed by the denominations co-operating in the International Council of Religious Education, includes several courses on the art of home-building.

The co-educational summer school, conference and camp have been influential factors in the preparing of our young people for Christian living in the home. The sympathetic guidance of mature counselors and the actual experience of living together under the most carefully directed conditions, succeed in giving boys and girls faith in each other and in the possibility of happy fellowship. This probably means more to them than the study of many courses. As a matter of fact, the courses they study are used to interpret their daily experiences, and so come to have real meaning and interest. A typical letter from a 1934 camper expressed the appreciation of scores of young men and women: "We are raising money to send as many delegates as possible, so that they may get the same chances that we had, chances to worship God in the wonderful out-of-doors and to form many fine friendships that last."

—F. D. W.

* * *

BARRING OUT THE WOMEN

In a world of rapid change one must expect to find some citadels of conservatism, even in the most unexpected places. In New York City, for example, which has the reputation of being strictly up-to-date, the forces of reaction demonstrate occasionally that there are apparently immovable objects as well as irresistible forces in Gotham. Just the other day, at the Cathedral of St. John the Divine, the convention of the Protestant Episcopal Diocese of New York debated once more the decisive question whether women should be admitted as Church wardens and vestrymen. While it is generally understood that in the new Constitution of the Evangelical and Reformed Church no at-

tempt will be made to bar women from any office to which men are eligible, the Episcopalians after long discussion tabled the attempt to give equal rights to females and thus "saved the country" from destruction—and at the same time gave another rather pitiful exhibition of what one rector aptly described as an "inferiority sex complex", from which some males cannot escape.

The Women's Missionary Society of General Synod has just been holding its Convention in Greensburg, Pa. It would be difficult to find anywhere among us an organization quite so aggressive and progressive, so useful and sacrificial. We have reason every day to thank God for their ministries. It seems unthinkable to suggest that such women should be barred from the inner circles of Church work. At the Episcopal Convention referred to above, Hon. Geo. W. Wickersham, eminent lawyer, in favoring the admission of women into the vestry, wisely said: "This Church needs spiritual help. If we do not get it from the women, I do not know where we will get it. We men have not given it. *Today the vital force which keeps the Church alive comes from women.* Of course, this movement is going to carry sooner or later. We need women's help in the Church more than any other place I know." And Dr. W. Russell Bowie said: "The question is *why not* rather than *why*. It is the simple, logical thing to expect that women will be admitted. Nobody really believes that they are unfit."

But, alas, such counsels of wisdom did not prevail. Tradition, fear, suspicion, and the male complex did their work. Most vehement of all opposed to the measure was

the Rev. Dr. F. S. Fleming, rector of the ancient and wealthy Trinity Parish of the metropolis. Skeptical of the benefits of feminine participation in politics and public office, he made a pathetic plea to save the Church from such contaminating influence and confusing entanglements, and capped the climax by describing the vestry of Christ's Church as "*the last refuge of the male sex in this day and age.*" How deeply appreciative all manly men should be of such a haven of peace and safety, a veritable city of refuge for harassed and despondent males!

A pastor recently complained that, apart from the penitentiary in which he occasionally preaches, about the only group to which he can speak about religion, where the men outnumber the women, is his official board, and at the latter there is usually so much business, particularly the difficulty of "making ends meet", that religion doesn't have much chance.

Can it be true, as Rector Fleming of Trinity Parish fears, that the admission of women into a Church board would effect "a tremendous crippling of the man power of the Church", for it would "leave no place where men could consult as men"? Bishop Sherrill of Massachusetts, where women have been admitted to the vestry for many years, bears testimony from experience that the practice has helped and not hindered. As a matter of fact, the participation of women has enabled them to do even larger and better things for the Church, he declares, and at the same time has "stimulated the interest and increasing participation of men". At any rate, it looks as though the women will not have to wait much longer.

The Thoughts of Justus Timberline

The Uses of Adversity

Three of my acquaintances have had to change their way of living in the last year or two. Mortgages got their homes, shut-downs cut off their jobs, and enforced idleness ate up their small savings.

Two of these men are all in. They look like the beaten men they are. For months before each successive calamity they saw it coming, and the fear of it had them by the knees while yet it was afar off.

They have been through a terrible experience, and it has been too much for them. Now both are living on a combination of relatives and relief; if you know anything worse, this side of actual hunger, I wonder what it is.

The third man has lost, I should judge, more than either of the other two. And nobody would have picked him as the smartest of the three. But he's weathering the storm.

How? By refusing to be licked. Twice he moved to a smaller house; and now he and his wife are living in two rooms over a private garage.

I've been surprised at the things this man has tackled since he lost his job at his own trade. And into every effort to earn a dollar he's put the spirit of adventure—Kipling's "satiableness of curiosity."

I didn't know there were two ways to do up a bundle of shirts until he started collecting for a laundry. He showed me.

He got a job distributing circulars, and the next day he went to the merchant with a new idea about what could be put into his next circular, and he even gave the printer a hint that produced a more attractive job.

I asked him one day how he could keep on being so light on his feet, so to speak, and his answer gave me a lesson I needed.

"Justus," he said, "first of all, we're Christians, Josie and I. And we're in love with life, more than with making a living."

"The New Testament is not only a book of religion, though that's its biggest use. It's full of hints about how to behave when you get into a tight corner."

"We're practicing in these days a combination of the Parables. You've no idea



how much business sense there is in them.

"The Talents tells me I've got something I can put to use. The Hid Treasure says 'dig!' The Sower helps me to work where there's most chance of a crop. The Lost Piece of Silver tells me to look everywhere for what I'm after. The Ten Virgins warn me to keep my eyes open and my mind on what I'm doing. The Wicked Husbandmen keep me from loafing on my job. The Rich Fool shows me one fate I've escaped. The Great Supper has helped me to find friends among people worse off than we are. And I've got what is to me a brand-new application of the Mustard Seed story."

"Don't you ever get seared?" I asked him.

"No; I'm too interested," he said. "Every day is a new experience; and Josie feels the same way about it."

"It takes study, I'm telling you, to get a good dinner with what she can find in the pantry. But she glories in it."

As I think of these three men, I see that the difference between them is not in their circumstances, but in their spirit.

And there comes to mind that line of the poet's: "Greet the unknown with a cheer!" It's good gospel.

"Help Me Clear Up the Mess"

When I was a youngster, the general idea among parents, my own included, was that misbehavior, even though it was an accident, should first of all be punished, and then, maybe, corrected so far as possible.

In fact, the very word was given a

wrong meaning—punishment itself was supposed to be "correction"—that is, a setting things right—when it was anything else but, as my children now say.

In some parts of the country we still have "Houses of Correction", which are nothing of the sort, just as we have penitentiaries where nobody is likely to be made penitent.

But these things change, along with others, and most people know now that punishment is only a small part of correction, and that sometimes it actually gets in the way of what really might be done.

An English friend of mine tells of an incident in a London slum:

In the absence of mother the preparation of father's dinner was in the hands of a young daughter. A nice custard was part of the fare. In bringing it to the table the girl slipped. Custard and basin fell to the floor. The father looked as most fathers would in such a moment, and the girl sensed trouble. Then, with the ready wit of East End youngsters, she said, "Don't waste time slapping me; help to clear up the mess."

That girl had sense, as well as a quick wit. Plenty of people make a mess of their lives, some through folly, and some through evil circumstance, and some by sheer accident.

But it's no use to slap them. What they need is help to clear up the mess.

That was the way of Jesus, even when He was dealing with sinners whom other people knew ought to be slapped.

To one such He said, as the accusing crowd slunk away, "Where are thine accusers? Hath no man condemned thee?"

She said, "No man, Lord."

And Jesus said unto her, "Neither do I condemn thee; go, and sin no more!"

That's Jesus! When He had done what was possible—and how much it was!—He said, simply, "Go and sin no more."

Strangely enough, that method cleared up the mess more effectively than all the punishments which men had devised. And it works the same way today.

(Continued on Page 19)

CHILDREN'S DAY MESSAGES

THE CHRISTIAN HOME AS THE BASIC SOCIAL ORGANIZATION

Prof. John B. Noss

Says the Talmud, expressing one of the shrewdest Jewish insights: "Good dwells in a pure and loving home."

There are some homes God does not dwell in, of course; but all except a very few races and tribes, whatever may be their religious beliefs or level of culture, agree in assigning a fundamental role to the family bond between mother, father, and children. There is a kind of natural and inevitable logic in this. The typical family group of any one clime shares with every other typical family group the world over certain common traits: rest at night together, rising to another day on schedule, the sharing of meals, engaging in family intimacies too close to speak of abroad, keeping a common roof overhead, and co-operation in a common economic endeavor. This is true not only where the family bond is traditionally strong, as in China or in England; but also where culture is ruder and men more childlike. Even where the inquiring anthropologist discovers among savages the extension of the family bond out into whole clans, moieties and communes, so that an individual will seem to have a group of "fathers," a group of "mothers," or of "sisters" and "brothers," instead of one father or one mother—even there the special relationship to a real or own father, an own mother, and to own brothers and sisters is known and recognized.

Of course it would be. What is true of parent birds and animals must be true of men also, namely, that the need of the young stirs and elicits the protective response of the parents, and so the family bond becomes strong by a logic of nature itself.

Now the prerequisite of the formation of any such family group must be the coming together of a man and a woman, and their abiding or staying together. If this basic union is strong, the family will be strong. If it is weak the family will lose its distinctive quality and spirit and have all manner of difficulty staving off the disaster of break-up. We, therefore, when inquiring into the nature of the family bond, must ask at some point, What are the marks of the mating which makes for the strongest (and socially most valuable) family bond?

Centuries of experience have taught the human race that life-long pair marriage or monogamous mating is far and away the best. Such pair marriage is most successful where there is a genuine choice of affinity based on mutual attractiveness. Each one of a mated pair should find fulfillment in the other, and there should even be a frank showing of mutual possessiveness. The man should not like another to possess his woman, nor should the woman want another to possess her man. But there should be no narrow jealousy; only the broadest sympathetic understanding and partnership.

Though there should exist great freedom for diversity of self-expression, there should be nothing so certain and so sure for themselves, or their children, or friends, as the fact of their own enduring love and devotion to each other. "Wilt thou," so run the solemn, familiar words, "keep (each other) in sickness and in health; and, forsaking every other, cleave to (each other) so long as ye both shall live?" The answer is, "I will."

The whole contention of the Christian Church is that only Christlikeness in the habit and feeling of the married pair can make the marriage bond perfect and our

homes in truth the cells out of the union of which the body of society is made to wear the glory of godlike health and joy. It is the Christian home that is fitted best to be the basic social organization. It is said that the Christian character must include the following traits: co-operation, courage, creativeness, dependability, faith, forgivingness, good will, health-mindedness, honesty, humility, joyousness, love, loyalty, obedience, open-mindedness, penitence, purity, purposefulness, reverence, self-control, self-respect, and spirituality. In these qualities we make the highest modus vivendi of the love of mates and the strength of parenthood in the rearing of children. Where such qualities are found to characterize a family group, that group fulfills its true function as the basic social organization. And in the home where these qualities are God dwells.

F. and M. College,
Lancaster, Pa.

THE FAMILY ALTAR

Dr. R. W. Blemker

This little meditation is being planned in connection with a perusal of the Sunday School lesson on Sin, Repentance, and Faith based on that matchless story of the Prodigal Son.

Possibly it was the Family Altar that was irksome to the younger and had failed to get under the skin of the elder son. Yet it was the fact of the altar in the father's house which in the end saves the situation. It kept the father's heart yearning for the return of the prodigal and helped the son to come to himself and go back to his father. After that happy event that family altar must have had new meaning and a warmer and brighter glow!

Let us not say that the family altar is gone. It is not true in a double sense: In the first place there are still many family altars. That is, many families do still have daily devotions—and these families are the salt of the Church. In the second place, how vitally true is the statement that wherever there is a family, there is an altar, the only difference being that some do not recognize the altar while others do, and worship.

There is nothing else our private and family life and every other phase of life, needs so much as daily worship. It is a commonplace to say that back of all the breakdown of present-day life is moral and spiritual destitution. Our day has cast off moral restraint, it ignores authority of all sorts, but it has little in the way of inner resources that gives content and meaning to ways of self-discipline and the cultivation of virtues. What changes could be wrought in our present-day life if only the Church families could be brought to assume this sacred obligation of worshipping daily at the altar that is set up in every home by the very realities of human and divine relationships.



Young Ladies' Bible Class, Calvary Evangelical and Reformed Church, Bethlehem, Pa., Rev. William Van R. Seltzer, pastor

The Church has no greater task than this. Yes, it may seem that there are bigger and more challenging and immediate issues. But is it not true that overwhelming issues pile up because of the disordered mind and heart of a human family that does not know the peace of God nor what belongeth unto life? Recently the president of one of our colleges which needs the unifying and sobering influence of daily devotions declared, "how can we have a satisfactory daily chapel service with a generation of young people who have not known a family altar at home! College Chapel had for its background the family altar." It is equally true to say that our very system of American life and government has as its background a moral and religious discipline based on regular worship in home and Church, and cannot maintain itself in the future with this background and these foundations neglected.

We question that there is any one thing to which the Church could apply itself with greater assurance of meeting a crying need and fulfilling its evident purpose than the revival and quickening of daily family worship.

Our preaching should reveal the need, and more preaching should create the desire and the joy for this daily feast of the soul and refreshing of spirit and tuning up of conscience.

What a vital reality it is when young and old, saint and sinner, all come into the presence of God the Judge and of God the heavenly Father—come all as one and one as all—all, as sinners that need forgiveness and grace and strength, and that need to bear one with the other, and need to go out and meet the world and yet keep unspotted from the world.

Yes, if only the Church will reveal the crying need and the gracious and compelling realities of the daily family altar, we will not long wonder whether any altars are still standing, but we shall know that there are more than "seven thousand" who still gladly bow their knee not to Baal but to the God and Father of our Lord Jesus Christ; and that the fields are white for a great revival of private and family devotional life.

Canton, Ohio.

A HOME DEDICATION SERVICE

Prof. Charles D. Spotts

Many sincere people realize the importance of a religious atmosphere in the home; and they wish to signalize the fact in some act of consecration. Accordingly, an interesting custom has sprung up recently, the religious dedication of a new home. The suggestion immediately met with popularity. It is not simply a custom for newlyweds, though very appropriate for them. It is a happy custom especially for people who are leaving an old home for a new house just built for their occupancy, to dedicate it with prayer and song and the unveiling of lovely pictures, to a finer and nobler home life in the spirit of Christ.

The following is part of the Service which the writer and his pastor built for the occasion when the writer's family moved into their present home during October, 1931:

A BRIEF SERVICE FOR THE DEDICATION OF A HOME

- I. PRESENTATION BY THE HOST.
(Welcome to assembled guests, statement of significance and origin of the idea of home-dedication.)
- II. THE SERVICE OF DEDICATION.
(Led by the minister-friend.)

A. Beatitudes for the Home.

"Blessed are they who rejoice in their children;
To them is revealed the Fatherhood of God.
Blessed are they who know the power of love;
They dwell in God, for God is love.
Blessed are the songful of soul;
They carry light and joy to shadowed lives.
Blessed are they that see visions;
They shall rejoice in the hidden ways of God.
Blessed are they that have understanding hearts;
To them shall be multiplied kingdoms of delight.
Blessed are the childless, loving children still;
Theirs shall be a mightier family—even as the stars of heaven.
Blessed are they whose memories we cherish;
Our thoughts add jewels to their crown."
(Oxenham)

B. Symbols of Home-Life.**1. Light.** The Candles. Lighted by a child of the home while the minister reads:

"God's candles we, some burning high,
some low,
God's candles we. If set where dark or light
It matters not, if we but keep His altar bright.
God's candles we. Lit from His radiant flame
If we burn clear and high, we glorify His name.
God's candles we. O may we brighter glow
To lighten other flames that flicker low."
(Unknown)

"Stop thou with us, O Saviour, cross the threshold,
With its dear echoes of our children's feet.
Be our loved Guest, bless rooms, and books, and pictures,
Break thou our bread and make it newly sweet."
(Woods)

2. Life. The Bread. The minister shall take bread from the table, and holding it in both hands, shall break it. He then reads:

"One of the most primitive acts of hospitality is the sharing of bread. To break bread together, so that two or more men ate from the same loaf, being nourished by the same food, was a symbol of one common life they shared. The most familiar prayer, among Christian people, includes the petition—"Give us this day our daily bread"—and this prayer encircles the earth every day unceasingly. The answer, too, comes unceasingly, for
'Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun and the Father's will.'
(Babcock)

(Section adapted from "Pulpit and Parish Manual")

C. Litany of Dedication.

Minister: "In love of strength and of beauty, in confidence in good foundations and the strength of its timbers,"
Guests: "We dedicate this house."
Minister: "With a prayer that it be defended from fire and storm and earthquake and all manner of calamity,"
Guests: "We dedicate this house."
Minister: "With thanks to God for light which comes through our windows and for His beauty in trees and the sea and the mountains,"
Guests: "We dedicate this house."
Minister: "With joy in our door which opens to those who knock; with joy in friends who share our candle and our fire and who break bread with us,"
Guests: "We dedicate this house."
Minister: "To all the sweetness of home life and all the precious hopes of future

happiness through God's unmeasured gift of the years,"

Guests: "We dedicate this house."

(Adapted from "Pulpit and Parish Manual")

D. Blessing of the House.

"Bless the four corners of this house,
And be the lintel blest;
And bless the hearth and bless the board
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin;
And bless each crystal window-pane
That lets the starlight in;
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God,
The peace of love on all." (Guterman)

III. BENEDICTION

"May nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the roar
And rains go by.
Strengthened by faith, the rafters will
Withstand the battering of the storm.
This hearth, though all the world grow chill,
Will keep you warm.
Peace shall walk softly through these rooms,
Touching your lips with holy wine,
Till every casual corner blooms
Into a shrine.
Laughter shall drown the raucous shout
And, though the sheltering walls are thin,
May they be strong to keep hate out
And hold love in." (Untermeyer)

THE CHILD'S CITADEL OF SECURITY

Charles D. Rockel

The home should be the citadel to which every child can retreat in the time of need and find security against every real or fancied danger that threatens it. Home should be the one place on all the earth where the child feels safe and secure. This security is the divine right of every child and is one of the few divine rights that should last for all time. The fact that the child has this divine right is no guarantee that the child will be able to enjoy it today.

Our economic system has attacked this citadel of security and is fast laying it in ruins. Our competitive system first attacked the Christian home by breaking up the members into separate and individual units each living its own life and seeking its own enjoyments. This came about very largely because our factory system called the members of the family to work at different times and each returned at different hours of the day and night so that the family found it almost impossible to meet together. Continuous operation of industry makes impossible those family gatherings out of which past generations found their noblest inspirations and their most reliable moral re-enforcements.

For the sake of profit we have taken away the work of the home and concentrated it in factories so that children no longer learn how to work together in the

home, with the result that society is broken up into isolated units in which each individual is shaped in the mold of "rugged individualism" fighting in the competitive struggle to get his share of the spoil. The sense of security that came to the children of past generations in the co-operative effort of the home no longer sustains them and now fear and the sense of insecurity are rocking the very foundations of society.

In thousands of homes low wages forced both the father and the mother out of the home even in the days of prosperity so they might earn enough to provide the bare necessities of life for their families. This left the children to their own devices and robbed them of that fine fellowship between parents and children that was the mainstay in many a moral conflict of the children of two generations ago. Many a stable character was developed in the home in fellowship with a noble father and faithful mother, only fathers and mothers now must often show their faithfulness by going out and together earning the living instead of living their lives into their boys and girls in the sweet intimacies of the home. Thus one more tie that held the family together was severed and made it more difficult for the family to develop any sense of solidarity. With the loss of the sense of solidarity also went the sense of security which the home had once offered to every member but now new economic conditions thrust the individuals single-handed into the competitive struggle.

With the deepening and lengthening of the depression the Christian family has been further demoralized and forces are being released in the homes of the unemployed that offer a serious threat to the future stability of society. The bitterness, despair, resentment, suffering and insecurity that are growing in the homes of the unemployed will have serious affects upon the children. The harvest of bitterness that society will reap from these homes in the next two decades will rock the very pillars of civilization. Thousands of children in the most impressionable period of their lives are growing up in the midst of this resentment and bitterness which unemployment brings and seeing their fathers and older brothers eating their bread in idleness will mold them into the pattern of shiftlessness. Surely, we should think that business men would do almost anything to change conditions that hold such a threat for the future, but instead we see many of them fighting every effort to change these intolerable conditions. We are starting untold generations of idle people who will go on demanding to be supported by the government just because we have permitted the citadel of the child's security to be invaded by greed and refuse in the spirit of Christ, to meet the new conditions of our day with a more adequate social and economic adjustment.

The Church must find some means to reach these children and lead them to see that they must use their suffering vicariously and consecrate themselves to the task of building a new world in which children



Members of the Teaching Staff of the Community Vacation Church School participated in by Calvary Evangelical and Reformed Church, Turtle Creek, Pa., at which the Rev. F. C. Schlater is pastor



Children's Day, 1934, St. Stephen's Evangelical and Reformed Church, Perkasio, Pa., Rev. Howard Obold, pastor

will enjoy their divine right to security. She must teach them to transmute their suffering into redemptive service to their fellowmen. Only through the power of the Christ whom the Church must bring to these children can the bitterness, despair, suffering, resentment and insecurity of the unemployed be changed into a vision of a Christian social and economic order. To raise literally millions of children in such an atmosphere of insecurity that they will grow up believing that no condition could possibly be worse than their own is simply to invite disaster on a colossal scale.

The Christ who blessed little children and called them into the glory of His kingdom lays a definite responsibility upon His Church to seek these disinherited children and introduce them to the home of their loving Father. By every way possible the Church must go to these little ones, for they are too embittered and resentful to come to the Church. They are growing up with a deadly hatred in their souls hating everybody and everything and the scars of our selfish competitive economic order are upon their lives. The Church through living sacrifices of consecrated servants of the Friend of little children must bring to the children of today the love of Christ and by sacrificial concern lead them by the way of the Cross to a love of God and a service to their fellowman.

Altoona, Pa.

YOUTH LOOKS TO MARRIAGE

Gerson S. Englemann

Marriage, which in former times was called "the blissful state," has now fallen to the point where it is usually discussed as "a problem." Whereas, the writer of Romantic fiction brought his hero and heroine together after many vicissitudes finally married and "living happily ever after," the "hard-boiled" realist author of our day marries his characters to begin with and has them quarreling and deceiving each other until they cut their gordian knot with divorce.

That the Romanticist pictured a situation that did not have its counterpart in such an ideal form on earth most of us are ready to admit. But this admission does not mean that we are ready to say that the Cynic reveals truth with his muck-raking. The Romantic in his ecstasy over the marriages "made in heaven" forgot

that they were consummated on earth while the Cynic of our day refuses to recognize that though the marriages are made here, they dare not have earth as their goal.

Marriage is a creative undertaking to which two people pledge their best selves. Through their mutual love they seek to establish a home in which their personalities will develop and expand rather than thwart one another. It is not so much an end as it is a method whereby richer and fuller possibilities and ideals come into realization because two personalities have found the way of progressive integration.

In a recent conversation with a friend I received an insight into this problem of marriage that seems to sum up the whole issue of its approach. We were discussing the question as to how much young people seriously consider the problem before they embark upon marriage. Then he told me an incident out of his personal experience. "I almost made the mistake of my life," confided my friend, "when I decided to marry a girl of the Jewish faith. Circumstances prevented it, but as I look back at the incident now, I see how fortunate it was that my plans miscarried. Marriage has enough problems of its own without adding an additional one such as the religious problem."

Now I do not cite this illustration because of its religious implications alone—I think the illustration goes still deeper into the root of the whole problem of youth and marriage. No man and woman perfectly inspire and supplement each other. But the task is to find a mate with whom the fewest problems will be in evidence. Those differences that express themselves before marriage are likely to be accentuated after the marriage tie has been formed. If, as we stated before, marriage is a creative undertaking on the part of two individuals, it will be most successful when those people have most in common in the way of habit, temperament, and idealism to contribute to their joint enterprise.

Freeport, Illinois.

THE CONGREGATION AS A FAMILY IDEAL

Dr. E. H. Wessler

The family and the congregation are two units in the larger composite structure—the community, the nation, the world. Each

influences the other. We are here raising the question, "What ideal does the family see, or find in the congregation?"

The family sees in the congregation another family life called into existence by the natural unfolding of a supernatural life. It is a family life that is dedicated with a consecration and a loyalty to a definite cause, seen in that larger structure of which the congregation and family are component parts. Working co-operatively to the same end, should not the complete structure offer the ideals for the lesser parts down to the smallest unit?

The family sees the congregation dedicated to service to the God it worships, with a house for its home dedicated to that service. Why should the family life and the house for its home not be dedicated to that God? There are beautiful orders prepared for such dedication services. Prof. Augustine Smith has prepared one and this number of our Church paper will present one. Is such a thing only so much fuss and feathers, or a vital part in the Christian family ideal? The congregation has an altar. Should not the family have one? The congregation worships and engages in religious study. Should not the family do the same?

Is it only a gesture that we say this, or is there a Christian "must" back of it? Paul says marriage is a mystery and he turns our eyes to the congregation for light on the mystery. Some one has said, marriage is a Church. And in the light of that, is not the Christian family a miniature Church at work?

The family is an organism whose life is the spirit. The spiritual life of the congregation is the same spirit at work in the family at home. The family is the laboratory for the congregation where its high ideals are to be worked out in actual experience. It is the high ideals of the Kingdom of God held before us in the congregation, that are to be lived out in the family, the expression of tender affections, exploring the riches of God's great gifts, listening in on creation, entering into full communion with the Spirit of God, engaging in the painful and pleasant duties of everyday life "for better or worse, riches or poverty, in sickness and in health."

Dr. J. H. Jowett in a tribute to the home of Charles Kingsley once wrote—"It was a home whose moral atmosphere was like the air on Alpine heights, a home in which, in all perplexities, the only referendum was the Lord Himself." Is not this the ideal which the congregation holds out to the home? And is not this ideal the need of the American home? Pedagogy and sociology may help us in our family life, but the family will find in the secret worship of the family circle a greater counsel from the author of life and the dynamic associations with Jesus Christ. Religion is the supreme need of the American family. And we mean the religion of Jesus Christ. Pleasure, money making, social ambition are too sandy for a foundation for the family life. They invite calamity. Is it not the congregation, with its dedication to a supreme cause, that furnishes the ideal the family needs?

Sheboygan, Wisconsin.

PEAKS

Dr. C. A. Hauser

There are many high spots that characterize the work of education with the Reformed Church during the past year. The following article attempts to give a brief summary of some leading developments.

The Pastors' Seminar of West Susquehanna Classis is a real training school on local Church School work, and is worthy of imitation by other Classes.

Leadership Training is undergoing a thorough revision in keeping with the finest developments in modern education.

The Children's Day Service Program entitled, "A Happy Home" has received a most hearty welcome.

The 1935 series of Co-operative Vacation Church School Texts have arrived and compare favorably with their predecessors of a year ago. What no denomination has been able to do alone successfully in this field of publication, is happily being achieved by the denominations in the International Council of Religious Education working together.

Weekday Church School work has gone forward very rapidly during the year. In the State of Ohio particularly the enterprise has back of it the combined effort of the denominations working in close co-operation with public school authorities on the problem of providing Christian character education conducted on a level equal to the best in public school education.

The campaign of "Christian Youth Building a New World" has struck a responsive chord in the mind of our young people, judging from the way they have attended the series of discussion conferences held throughout the country.

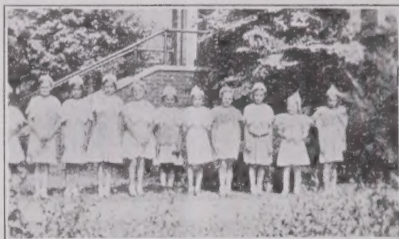
Adult Work has made great strides during the past year. Courses of study are about to appear that will meet the needs of those demanding something to take the place of the Uniform Lessons. Instead of appearing in the form of a quarterly, these courses will be published as a series of pamphlets. A variety of courses will be offered from which choice may be made. There will be studies in the Bible, in Christian belief and personal religion, missionary and Christian social service and on the history and work of the Christian Church.

These courses are to be promoted systematically by the various denominational Boards of Christian Education as well as by the International and State Councils of Religious Education. A form of recognition will be offered to classes introducing these courses. This more thoroughgoing educational procedure is to take the place of the former plan of issuing Adult Class charters. The new plan is called "Systematic Guided Study for Adults in the Church." More will be heard about this as time goes on.

The temperance forces are rallying from the body blow received from the government repeal of the Eighteenth Amendment. The battlefield is a different one and the realignment of the warriors accordingly must be a new one. The foe is the same, but more hostile and powerful than ever. Here is one place where there is no room for pacifism. It is a battle to the death. Our sword of the spirit is temperance education, sane but thorough and presupposing deadly action against the foe as the definite outcome. Courses of study of this nature, some contemplated, others already under way, will be thrown up as bulwarks and marshalled as battalions against the foe. The combined wisdom and spiritual power of the Christian Church is arrayed in a solid phalanx on this educational battle line. John Barleycorn will yet receive his body blow. In the Reformed Church the Joint Committee on Temperance Education is standing on the firing line, the Woman's Missionary Society, one of the agents represented on this Committee, is furnishing the financial ammunition.

Our camps and summer school programs are far along in their development. And soon all will be in readiness to receive the hundreds of our youth who gather into this intimate fellowship of the leaders of our Church, to study together the troubled life of our day, and to discover ways and means of serving their home Churches in effectively doing their work in Christian world building. Camp Mensch Mill alone during its brief history has enrolled over a thousand young people in this way.

The Intensive Field Promotion Plan is meeting with increased favor and success in its effort to reach the local school with help, through the channels of the Synodical and Classical Committees of Christian Education. The work initiated in West



Flower Girls in Children's Day Service, 1934, St. Peter's Evangelical and Reformed Church, Zelienople, Pa., Dr. J. H. String, pastor

Susquehanna and Maryland Classes has stimulated other Classes to launch out in this important work. The story of the variety of work the Classes are doing would be exceedingly interesting to narrate, but space forbids. The Third Annual Conference of the Classical Committees of Christian Education of Eastern Synod will be held at Camp Mensch Mill on June 17, 18, 19. A happy and prosperous time is anticipated.

Student work in the various centers is suffering for lack of funds, but the zeal manifested and effort put forth in this direction is most encouraging and praiseworthy.

Merger developments are becoming increasingly interesting. Difficulties have unfortunately arisen which have unavoidably delayed the publication of joint Sunday School lesson periodicals and weekly papers at the time originally planned, but this delay only mean a temporary postponement. The young people's agencies of the two branches of the Church recently held a two days' meeting in which they came to see eye to eye on all essential factors involved in young people's work. Some of the recommendations of the Committee await final disposition by the various Boards involved.

Likewise, the agencies engaged in missionary education have met in joint session and have agreed upon important forward steps together, among them the joint publication of missionary text books, and eventually graded lesson materials. Short term schools of missions in the local Church were endorsed for mutual promotion.

Radical changes in policy have taken place to guide in determining the future co-operative activity of the overhead interdenominational agencies. The Federal Council, the Home Missions Council and the International Council of Religious Education have appointed an Interrelationships Committee, whose business is not only to formulate statements of agreement and programs on paper. Actual interdenominational enterprises or projects are underway, for which specific denominations assume the supervisory responsibility. Such projects like these are planned for the coming summer: Religious Education in neglected communities in the coal fields, among Migrant Workers and in Subsistence Homestead Projects like the one

near Reedsville, West Virginia. For the latter the Reformed Church through its Advisory Council of Missionary Education has assumed responsibility.

Another striking interdenominational co-operative effort is the drawing together either into one corporate body or into closer co-operative relationships, between the state Councils of Christian Education and the Council of Churches. This is going on at present in eighteen states.

Of great significance also is the proposed campaign of the International Council of Religious Education to reach the un-Churched children of the land, and to enlist laymen in greatly increased numbers into the active work of Christian Education.

Philadelphia.

A CONGREGATION-WIDE PROJECT ON "FAMILY LIFE AND THE KINGDOM OF GOD"

James E. Wagner

In St. Peter's, Lancaster, for several years prior to the fall of 1933 the pastor and the director of religious education had considered the practicability of attempting an educational program in which the whole congregation, children and young people, middle-aged and elderly, would be at work together on a common area of experience.

The chief difficulty was to discover an area which would yield itself readily to the interest of all.

But when "Christ In the Life of the Home" was listed as one of the several yearly emphases of the International Council of Religious Education, it was felt that here, certainly, was an area in which all were involved and in some phases of which each would be interested.

So it came about that in the fall of 1933, for a period of thirteen weeks, St. Peter's made their first experiment in the congregation-wide type of educational project.

The complete story of this project is told in the pamphlet, "Family Life and the Kingdom of God," written by the pastor and the director of religious education and published by our Board of Christian Education. In that pamphlet, along with a detailed description of the project, there is an extensive list of curricular materials, some typical reports of class procedures, and a frank evaluation of the project as it worked out.

In the short space available here it will be possible only to name the several lines of activity which were pursued:

1. A weekly "Church Night" during the thirteen weeks, offering a Parent Conference under the leadership of the director of religious education. To offer something for those not interested in such a conference the pastor taught Leadership Training Course No. 105, "Church History."

2. A series of Sunday morning sermons (eleven in all) dealing with problems and



Vacation Church School of the Fourth Evangelical and Reformed Church, Harrisburg, Pa., Rev. A. M. Billman, pastor

perils of modern family life and the characteristics which make a home Christian.

3. The Church School classes pursued a correlated curriculum: in the children's division on the general theme, "Christian Attitudes in the Home," and in the young people's division on "Christian Ideals of Friendship, Love and Marriage." Only the adult class did not participate here, continuing with the use of the International Uniform Lessons. But it was felt that the adult constituency would be reached through the participation of the Men's League, the Women's Missionary Society, and in the Sunday morning services.

4. A "Family Service of Worship" was held on the first Sunday to inaugurate the project, and a similar service on the Sunday before Christmas to close it.

5. The Women's Missionary Society devoted two of its monthly meetings to the project, at the first one considering "Factors in the Indifference of Young People Toward the Church," and at the second one studying Professor Fred Eastman's series of articles on "The Movies and Our Children."

6. The Men's League had as its theme for the first meeting "When I Was a Boy," boys of the Church as guests, and four of the older men giving 5-minute talks on "When I Was a Boy" at Play, at Church, at School, at Home. The second monthly meeting had as its theme, "The Young People of Yesterday and Those of Today." And for the third month the Men's League joined with the Parent Conference in sponsoring a public meeting with an address by an authority on "Community Factors Influencing Family Life."

7. The pastor and the director of religious education were invited to speak before many public school mothers' clubs and parent-teacher associations, and the pastor, when his turn came to conduct the radio devotional half-hour, used his speaking time to describe the experiment which was being made and encouraging similar attempts elsewhere.

8. A big party was put on for those "forgotten people" who are between 25 and 40 years of age, too old to be in the young people's program and too young to feel at home in some of the adult organizations.

9. The Primary Department dramatized for the whole congregation William Allen Knight's "Song of the Syrian Guest."

10. The young people put on two one act plays as an evening's recreational program to which families were urged to come as families.

11. A congregational social was held in honor of those couples in the congregation who were married forty years or more. The young people put on a program of entertainment and served the refreshments.

The whole project worked out in such a promising way that in the fall of 1934 we put on a similar project on the theme, "Church Life and Loyalty," and for the fall of 1935 we are planning another on "The Bible: How We Got It; What Is In It; How To Use It."

Lancaster, Pa.

THE HOME AND THE CATECHETICAL CLASS

Theodore C. Braun

The confirmational class is not an outworn institution. Although the methods and materials that are often used may be inappropriate for present-day needs and out of accord with the best educational procedures, nevertheless the practice itself represents one of the most valuable heritages of our Church. The one fact in itself that it affords additional time for religious instruction, so inadequately given through the Sunday School alone,

is of great importance. Add to this the further considerations that the instruction is given under the leadership of a well-trained person, often the best trained teacher in the parish, and that it comes at a time when young people are not only most impressionable but are determining for themselves the major loyalties that shall dominate their lives, and it is hard to see how the value of this institution can be exaggerated.

The possibilities for rich and vital religious experience in the unhurried intimacies of the catechetical class are so varied that it is difficult to define exactly what shall be the objective of this particular phase of the educational program of the Church. Traditionally it has stressed the imparting of knowledge or authoritative information about the fundamental doctrines and teachings of the Bible and of the Church. Surely this is important, but experience has shown that the ability to recite the catechism accurately or to repeat Bible stories well does not necessarily effect the lives of boys and girls either for good or ill. A deeper need is suggested above when it is said that adolescence is the time when young people are determining for themselves the major loyalties that shall control their lives. It is the time when, "having reached the age of discretion," they are ready to take upon themselves the obligations of the Christian faith. In the confirmation class the pastor is given the golden opportunity of winning their loyalties for Jesus Christ and for the Christian way of life.

If this experience of decision and commitment is to be a really significant one, much will depend upon the support which the home gives to the program of the confirmation class. Without the whole-hearted support and encouragement of their parents, few children will enter with any enthusiasm upon the work of the confirmation class. And yet one of the serious difficulties that pastors are facing in their work is the indifference of many parents. In some instances there is indifference to religion as such. The public school program for their children seems to be so crowded with interesting and important things to do that religion, which is not a part of the compulsory school program, is given no chance. In other instances parents fail to understand adequately the importance and the purpose of confirmation. They think of it in terms of the traditional procedure to which they may have been subjected as children and fail to understand that with all the changes that have taken place in the meantime confirmation instruction has been modernized too and that it still may serve a most important purpose in the lives of boys and girls.

It is of the utmost importance that pastors and parents work in close co-operation and with careful understanding of each other during this critical period. Personal interviews in the home will be found very helpful. There should also be meetings of all the parents at which the pastor may explain what he is trying to do and point out the practical help which parents can give. At these meetings parents can discuss the problems which they all have in common and exchange experiences. Thus will home and Church work together in helping to direct young people at the threshold of life to the Prince of Life, to whom they may give their allegiance without reserve.

St. Louis, Mo.

THE HOME AND GOVERNMENT

Dr. J. Franklin Meyer

If the reader of this lives in a city or in almost any incorporated town, when he leaves his house, he walks on a side-walk and street, built by the government; he drinks water, supplied by the government;

he buys milk, inspected by the government; his "Messenger" is delivered weekly, by the government.

If the reader is a farmer, he goes to town on a road, built by the government; his children are taken to a government-maintained school, in a government-driven bus; his boys and girls prepare for the state university in a high school, consolidated by the action of, perhaps, two or three governments of township, borough or district; his herd of cows is inspected for disease by the government, and he may be paid for not sowing wheat, by the government.

Now this is all to the good perhaps, but the significance of the whole matter is of great concern to every home. Before there was government, local, municipal, county, state or national, there was the home, and governments arose, as communities grew, by the consent of the governed.

The functions of government are growing in ever widening spheres, while the sphere of the home is ever contracting. We probably all recognize this and may deplore it, but a new era seems to be developing. This is not a new phenomenon in history, but it is new to us. We are in it and are a part of it. We are bewildered and confused. We may be alarmed when we consider the outcome. We expected "normalcy" to return with President Harding, but it did not return then, and it has not returned since. It never will return.

Today the government in every way is closer to the people than it has ever been, and now by government we mean the Federal government, with which millions heretofore have had little or no direct contact. Today farmers, small businesses and small industries and millions of unemployed citizens have some direct governmental contact.

This is an unprecedented and a little understood condition in which all of us find ourselves and we must develop a new mode of thought entirely different from the mode in which we, the fathers and mothers of the youth of today were brought up. This is a difficult situation in many ways, clearly illustrated by the fact that the New Deal is, according to the newspapers, the work of a "brain-trust" manned by college professors. We do not understand what has happened here, to say nothing about the tremendous changes in economic, social and religious fields that are going on throughout the world today, and in which we have our part.

How is the rising generation to be educated to take its place intelligently and in such a way that the change from the past to the new future may take place without too much friction and perhaps violence? It is easy to raise the question, it is impossible to answer it satisfactorily. But the beginning of the answer must be in our homes, in our schools and in our colleges.

The present has its roots in the past, and the future cannot be predicted. We, that is, you and I, reared the young men and young women that are now beginning to take their place in society. If they are not prepared to carry the burden can they be blamed?

Very few young people will read this piece, and probably not many older persons either. But the writer has no doubts whatever of the ever-widening influence of government in the lives of our children and grand-children. Do we care that they understand and are equipped to carry on better than we have done? It is strictly up to us. Do we recognize our responsibility and through our homes lay the foundations for what the future is to be?

Washington, D. C.

CHRISTIAN HOMES AND THE MISSIONARY ENTERPRISE

Ruth Heinmiller

The missionary enterprise is almost wholly dependent upon Christian homes for its support. If it were not for Christian homes the Church would not be able to support missions as it does. It is in our homes that we develop Christian attitudes toward other people. It is there we learn to share our gifts and it is usually there the desire to share Christ is instilled.

Those of us who have had the privilege of having missionaries as guests in our homes have had the opportunity of, not only learning more about the work of the field, but of realizing how "human" the missionaries are. Children and young people are not always conscious of the fact that they are becoming interested in the missionary enterprise through such contacts as these.

Attitudes for the missionary enterprise are created and developed by the reading material which is provided in the home. The Woman's Missionary Society of General Synod has provided a Reading Course for Boys and Girls and a Reading Course for Missionary organizations. These lists have been used by many mothers as guides for the selection of books to have in the home.

The missionary enterprise is being promoted in Christian homes all around the world. Every day we hear or read of how the Gospel is being carried to the uttermost parts of the earth. Recently we heard of a young Japanese girl who is being graduated this year from one of the Cleveland high schools. She tells a most interesting story about her parents and herself.

Her mother who was reared in a Christian home in Japan, was sent to a mission school where she received the inspiration to study in America. When she was through the mission school she was sent here where she studied journalism in a state university. Upon returning to Japan she met the Christian man, who, later, was to become her husband. He, too, was a journalist, being the editor of a large paper, printed in three languages. These two young Japanese people were intensely interested in Christian world friendship and world peace and together accomplished much, through their journalistic efforts, to build Christian attitudes. In due time they were married and established a Christian home. When their little girl was born they dedicated her life to Christian world friendship and world peace.

Now, our little Japanese friend in high school stands before us as Exhibit A of a Christian home and the missionary enterprise. She is one of the finest examples of Christian character, which is indicative of Christian home training. Through her association at school, at the Cleveland Church, where she holds her membership, and in the home where she is living, she has numerous opportunities to develop the spirit of world peace. Always she refers to her Christian home and expresses gratitude for the opportunity of attending a mission school before coming to America. In time she will return to Japan or go elsewhere in the world where she will be a messenger of goodwill.

How wonderful it would be if more children born in Christian homes were dedicated to Christian world friendship and world peace!

Cleveland, Ohio.

HOME AND SCHOOL

Dr. John H. Eisenhauer

With public education a function of the state rather than a function of the Church, the Christian home is compelled to entrust its children to a political control. When the pastor of the Church was also the teacher of the school, the Christian home was assured the necessary religious emphasis in all learning. Now all religious

teaching by the public school is limited by law to the ethics of human relationships. The responsibility for the inculcation of adequate concepts of God and of the child's relationship to his God is left to the home and the Church with its auxiliary agencies.

The school laws against religion are all concerned with sectarian doctrines. Because of the great diversity of numerous sects most school administrators prohibit all religious teaching lest some particular sect be offended. We want to hasten to add that there are public school systems where the Bible is taught as a regular part of the curriculum. These relatively few communities consist of fairly homogeneous religious groups. In such communities it is the duty of the Christian home to support the maintenance of such a program on the highest possible level.

INTO THE DEEP

Why stay so close to harbor?

Why hug the sheltered shore?

The winds are sweeping seaward,

Cloud pennons fly before.

Shake out the sails and set them—

'Tis time to bravely keep

A tryst with high adventure;

Launch out into the deep!

Too long we've loved our comfort,

Too long have clung to rest;

The call is now for courage,—

Before us lies the Best.

We cannot find it clinging

To pleasant, easy ways;

Who lingers in the shallows

Is wasting precious days.

The new wine bursts the old skins;

The truth is still too great

For hearts that are contented

To merely drift and wait.

An honest mind must travel

On freedom's open sea;

The brave soul seeks no safety

Except integrity.

Away from old distinctions,—

Tradition's ancient line!

Begone from narrow channels

Which hinder and confine!

A new world lies before us

Let hearts to danger leap.

Up, up, where Christ is pointing—

Launch out into the deep!

—Purd E. Deitz.

One function of the public school is to develop in the child the attitude of the open mind with its quest for truth. The responsibility of the Christian home is to help its children to find the answers to their questions concerning Christian attitudes which have given greatest satisfaction to their parents. Someone has said: "The influence of the home on the character and the entire emotional life of the child is five times as great as that of all other agencies combined."

Public school administrators are now placing great emphasis upon the problem of character development. The tenth yearbook (1932) of the Department of Superintendence of the National Education Association is wholly devoted to a study of the problem of character development in the public schools. Because of the difficulties of putting into practice any satisfactory program many public schools are content to leave character development to such incidental learning as may accompany the acquisition of subject matter. The responsibility of the Christian home is a concern for the amount and nature of character development.

The Christian home will be constructively critical of public school administration and teaching. It will support the public school that has a definitely constructive program of character education. It will join with other Christian homes in advo-

cating such a program if the school does not have one. In any case the Christian home will exemplify its real Christianity by giving due consideration to all the problems of the teacher.

The Christian home will recognize the purely human side of child nature and not expect the teacher to perform any miracles. It will not criticize the teacher before the child. When anything is questioned the teacher will be interviewed first. If not then satisfied the next step will be to interview the next higher authority.

Bucknell University.

THE SUNDAY SCHOOL'S DEPENDENCE UPON THE HOME

J. K. Wetzel

"I wonder where Jack has been the last two Sundays?" The question was asked by the superintendent of the Junior Department of a certain Sunday Church School. And she didn't have long to wait for an answer. Jack's teacher knew that he had been to a family picnic and reunion on one of these two days and that on the other day he had been allowed to accompany an older brother into the woods. "And Jack's parents don't come to Sunday School either"—volunteered another teacher—"I do wish we might be able to have them see the value of this whole thing for their home and children."

This is not an isolated case. If it were, it would not be so serious. But the fact is that there are many "Jacks" and many parents just like Jack's parents. And the Sunday Church School in many a place is ineffective in getting satisfactory results just because the school cannot depend upon the home for sympathetic cooperation.

And that is just the point. The Sunday School must and does depend upon the home. The home is basic in its influence. Dr. Lyman Abbott used to say that "the well-being of a community depends more on its home than on its laws and schools and Churches." And the Headmaster of Eton expresses much the same truth in saying that "the influence of home life is the cornerstone of Education." Thus all our organizations and institutions focus back upon the home as being the foundation upon which they build the superstructure of civilization.

The Sunday School is almost completely dependent on the home for getting the child started in the school. The parents decide whether the child shall go to the Sunday School. The initial responsibility for religious nurture lies with the home and must begin there even before the child goes to the school.

This dependence is also evident in keeping the boy or girl going. Bob and Jim would have quit going to Sunday School long ago if left to themselves. But they always did go. Their parents went. It was a part of the program of the home to be concerned about the Church and its work. Bill and George did quit because there was no good example on the part of the home. Mother was too busy getting Sunday dinner and father used the morning to discuss politics or adjust the carburetor on the family car.

And the Sunday School depends upon the home for getting somewhere—getting results. Now, plainly, the school has responsibility too. The sad fact that frequently compels attention is that the school is expected to get results when the home entirely breaks down. The school attempts to teach Christian attitudes and to give opportunity for self-expression in them in the life of the school, only to find that the trend of the home life runs at diametrical cross-purposes.

The whole work of Christian education can never be accomplished by Sunday Schools, however wisely these may be planned and administered. It takes the home and school working together. They are inter-dependent.

Tremont, Pa.

NEWS IN BRIEF

63D ANNUAL MEETING OF THE SYNOD OF THE POTOMAC

The Synod of the Potomac of the Evangelical and Reformed Church will meet in General Convention in Brodbeck Hall, Hood College, Frederick, Md., Rev. Henry I. Stahr, D.D., President, Monday, June 10, 1935, at 8.00 P. M. (E. S. T.)

The official roll of Synod is constituted of the ministers of the nine classes together with elders primarius or secundus enrolled at the latest annual meetings of the classes. Synod expects the prompt attendance of its members in all the sessions of its meeting. Definite information as to travel expense is published in the Blue Book.

Entertainment will be on the Harvard Plan—lodging and breakfast furnished. Prompt reply to communications from the host is important. The Woman's Missionary Society will meet at the same time and place with the Synod. The Synod and the Missionary Society will be guests of the same host.

Two copies of the Blue Book will be mailed to each pastor—one for him and the other for his elder—within the time set by Synod.

Rev. J. Kern McKee, D.D., President,
Lloyd E. Coblentz, Stated Clerk.

SYNODICAL MEETINGS FOR 1935

POTOMAC SYNOD—June 10, 1935, Frederick, Md. (Hood College), Dr. Henry I. Stahr, President, Frederick, Md.

OHIO SYNOD—June 19, 1935, Tiffin, O. (Heidelberg College), Dr. C. E. Miller, President, Tiffin, Ohio.

SYNOD OF THE NORTHWEST—September 3, 1935 (7.30 P. M.), Zion, Sheboygan, Wis., Rev. Edw. H. Wessler, D.D., 612 Erie Ave., Sheboygan, Wis.

SYNOD OF THE MID-WEST—September 16, 1935, Salem, Louisville, Ky. Rev. Albert H. Schmeuszer, 1830 Date St., Louisville, Ky.

SPRING MEETINGS OF CLASSES 1935

JUNE 12:

Manitoba, Frieden's, Rev. Paul Wiegand,
Duff, Sask., Canada.

STONE FOR BREAD

It seems to a great many people who have international connections that it is about time for the American people to stop complaining about the depression. We in America do not know what a depression is. There came to the office of the Secretary of the Board of Foreign Missions last week this letter from Missionary J. Frank Bucher, of Shenchow, China. The colossal stupidity and the downright sin of destroying food and limiting food production when some of God's other children are hungry will be burned into the consciousness of every true Christian as he reads this letter.

"There lies before me on my desk a small piece of stone. It is of a white-gray color, is very soft, and when I pick it up the soft material sticks to my fingers. Years ago when I was a boy at a country school near Milton, Pa., some of the boys brought a similar stone to school. They called it 'soap-stone', and used it to make slate pencils.

"But this stone lying on my desk was not sent to me to use for slate pencils. It was sent to me by Evangelist Swen of Yungui. He sent it as a sample of what the starving people in the Paotung-Yungui district are actually eating at the

present time. Last summer it was very dry throughout West Hunan, and there was a very serious shortage in our crops of all kinds. The invasion by the Communists brought thousands of soldiers to this district, thus greatly increasing the shortage of foods. The prices of rice, corn, and other foods have risen from two to twenty times the normal prices. And even at these high prices, in many places no food is to be had by those who have money to buy it.

"Under such circumstances the farmers and the poor people in the cities and villages are starving. To ease the pangs of hunger they eat this 'soap-stone'. I am told that those who eat this stone soon suffer from intestinal trouble and die. But the starving people continue to eat it.

"Mr. Swen has appealed to us, the missionaries at Shenchow, for help. We have no money to send to him. Nor do we know where to secure money. The usual channels through which we get money for famine relief seem closed now.

"Therefore, the sight of this piece of stone makes my heart ache. I would that we could do something for these desperate starving people."

BOWLING GREEN ACADEMY

Had it not been for a good friend of ours up in Bedford County, Pa., who is a "tither" we would have nothing to report this week. Her letter, enclosing check for \$2.20, carried this message, "Please do not use my name; just say 'from a Tither at Loysburg.'" We appreciate her gift, as well as her continued interest in this work at Bowling Green Academy. Total receipts to date \$439.20. Balance needed to pay Miss Wolfe's salary, \$60.80. We are very anxious to close our appeal for this school year. Please send all contribution direct to Dr. Paul S. Leinbach, 1505 Race St., and do it now.

NOTICE: If you have suggestions for programs in honor of young people about to leave home for college, or to establish themselves elsewhere, will you please send them to Rev. Clayton H. Ranck, 3601 Locust Street, Philadelphia, Pa., before June fifth.

CHANGE OF ADDRESS

Rev. H. N. Auler, from Honduras, C. A., to 3419a Pestalozzi St., St. Louis, Mo.

Rev. Alb. Dettmann, from San Antonio, Texas, to West, Texas.

Rev. John F. Krieger, from Grenfell, Sask., Canada, to Fort Saskatchewan, Alberta, Canada.

Rev. G. H. Kreuger, from Denver, Iowa, to P. O. Box 33, Emma, Mo.

Rev. Arthur Leeming, from Philadelphia, Pa., to 467 E. Mt. Carmel Ave., Glen-side, Pa.

Rev. F. Perl, Em., from Tecumseh, Nebr., to 420 W. 8th St., Hampton, Iowa.

Rev. Henry C. Warber, from Gresham, Ore., to 504 W. Front St., Bloomington, Ill.

On Palm Sunday, First Church, Quakertown, Pa., Rev. Paul T. Stoudt, pastor, received 14 new members by confirmation and 3 by letter.

First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, had an attendance of 458 in S. S. on May 12. Consistory has adopted Belmont Covenant Plan for a period of 9 weeks beginning May 19.

The editor of the "Messenger" had the

privilege of giving the address at the 125th Anniversary of the First (Dutch) Reformed Church, Phila., Rev. Elmer Finger, pastor, on May 26.

Commencement of Franklin and Marshall Academy will be held Thursday, June 6, at 8 P. M., in Kepler Chapel, with address by Dr. Charles M. McConn, Dean of Lehigh University.

Cedar Crest College announces the production of the "Antigone" of Sophocles, with musical setting by Pauline Schaadt Kocher, at 6.30 o'clock on June 6 and 7, D. S. T.

Old veterans, observing annual Memorial Day service, were guests of honor in First Church, Canton, O., Rev. E. W. Blemker, pastor, on May 26. Attendance in S. S. was 800 on May 19.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, held special Memorial Day service at 10 A. M., May 26. The consistory ordered 100 beautifully illustrated booklets containing information on the various institutions of our Church.

Dr. Louis W. Goebel, Vice-President of our General Synod, addressed the mass meeting of the Philadelphia Churches in Heidelberg Church May 29. The President of Classis, Dr. Leinbach, presided, and Rev. L. D. Benner, President of the local Ministerial Association, spoke words of greeting.

Palm Sunday evening was the occasion of annual assembling of Confirmation Classes in First Church, Washington, D. C., Dr. James D. Buhner, pastor. Representatives were present of classes from 1875-1935, a total of 225 persons; 231 members, including 19 catechumens, communed at Easter.

In Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, an effort is being made to organize a recreational ball league among St. John's, Pleasant Run Boulevard, Second and Immanuel Churches, which should furnish fun and friendly rivalry. It is proposed to play at Garfield Park.

Commencement at Massanutten Academy is held from May 31 to June 2. On Friday evening, a play will be given by the Garrick Group. On Saturday, there are Junior and Senior contests, military review and the Alumni Reunion. Graduation address on Sunday, June 2, will be given by Dr. Charles E. Schaeffer of Philadelphia.

The Male Chorus presented a concert of high grade in Canadochly Church, Hellam, Pa., Rev. Walter E. Garrett, pastor, on Mar. 30. Besides the home chorus, Yorkana, Lutheran and Mt. Pisgah Male Choruses took part. The Yorkana Orchestra gave a 20 minute recital at the beginning, as well as several selections during the program.

Ruth Anne Cooper, daughter of Rev. and Mrs. Morris H. Cooper, of Rimersburg Charge, Pa., is smiling and happy these days, because she has a new playmate, a sister, Lois Mae Cooper, who was born in Allegheny General Hospital in Pittsburgh on May 16. Both mother and baby are doing very well and expect to be home in a few days.

The 65th Annual Commencement of Ursinus College will be held June 7 to 10. The baccalaureate sermon will be preached Sunday, June 9, 10.45 A. M., by the Rev. Albert D. Belden of London, England. In the evening, the oratorio "Athalie", by Mendelssohn, will be given by the Ursinus College Chorus. The address at the commencement at 11 A. M., Monday, June 10,

will be given by Dr. Ross V. Patterson of Jefferson Medical College.

The 25th year of the pastorate of Dr. Henri L. G. Kieffer was observed in Trinity Church, Frederick, Md., as a silver anniversary on May 15. The Church paper, "Trinity Chimes", issued a special number in acknowledgment of this, paying tribute to their "pastor and friend". Teachers and officers are urged to attend Leadership Training School which began May 9 in United Brethren Church of Frederick.

Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, celebrated its 45th anniversary May 26. It was organized Apr. 7, 1889, in Agnew's School House, Grapeville, and the first Church was built in 1890 at a cost of \$3,500. The present Church was built in 1916 at a cost of \$45,000. The present parsonage is to be demolished within a few days and a new one of brick erected by Mr. W. L. Rupert, as a memorial to his wife.

Secretary Arthur V. Casselman of the Board of Foreign Missions expects to leave Philadelphia June 1 for his visit to the Orient. He leaves Seattle on the S. S. "President McKinley" of the Dollar Steamship Co., on Saturday, June 8, at 11 A. M. A host of friends wish him "bon voyage" and a safe return.

On Sunday afternoon, June 2, at 3 P. M., Mr. Edward T. Plitt will be ordained and installed as minister of the Cavetown Charge in Christ Church, Cavetown, Md. Friends of the Church and recently elected pastor are cordially invited to attend this service. St. James Church of Cavetown Charge recently adopted the Unified Service, and the members are pleased with results this project has produced in developing the worship of the congregation.

Several hundred delegates, representing the Women's Clubs of 20 Pennsylvania counties, assembled in Abbey Church, Huntingdon, Pa., Rev. H. D. McKeehan, pastor, for an educational convention on May 16. Dr. Charles C. Ellis, president of Juniata College, delivered a lecture on the subject, "Building Education on a Rock." The pastor lectured on the subject, "The Ministry of Art to Human Betterment." Two of Rev. Mr. McKeehan's sermons appeared recently in the "Christian World Pulpit," London.

The Annual Directory of the Kreutz Creek Charge, Rev. Walter E. Garrett, pastor, has been issued and gives valuable and interesting information with regard to Trinity, Hellam, and the congregations at Canadochly and Locust Grove. This is the 13th consecutive year that this handy and concise summary of the work in this historic charge has been published. Rev. W. Scott Brendle of Denver, Pa., spoke at the Memorial Day services in Canadochly Cemetery, York Co.

In Zion congregation, Norwood, O., Rev. Ben M. Herbst, pastor, May 19 marked the beginning of new sanctuary which the congregation has been planning to build for many years. Rev. H. Grady Shoffner of Miamisburg preached the sermon, and was assisted in the service by Rev. Walter B. Leis, of Hamilton. Mr. Henry Portmann, chairman of building committee, turned the first shovel of ground. The building, 32 x 85, will be of stone and will be used exclusively for worship purposes. The cost, including organ and furnishings, will be about \$27,000.

In Heidelberg Church, Marion, Pa., Rev. J. C. Sanders, pastor, 343 communion on Palm Sunday and Easter; the number of members that communed at Grindstone Hill was the largest of the pastorate. The Marion congregation has paid apportionment to June 30. This is one of the five congregations in Mercersburg Classis that has paid at least 50%. This Charge gave \$276.88 toward payment of Foreign Missions debt.

Mothers and daughters of Hartville, O., Charge, Dr. A. C. Renoll, pastor, observed Mother's Day with a banquet at Christ Church, May 10, when 146 mothers and

daughters attended. The banquet was served by a group of young men. The program consisted of music, readings and address by Mrs. William E. Niehaus, member of our Cairo congregation and librarian in Cleveland Public Schools. Similar banquets were sponsored by younger ladies' and girls' classes of Cairo Church. Mother's Day offerings, together with a private gift of \$50, totaled \$88 for the Home for the Aged, Upper Sandusky.

Rev. David Lockart confirmed 9 boys and 8 girls on Good Friday evening at Myerstown, Pa. On Apr. 27 he addressed the Sinkling Spring Lodge of Odd Fellows in St. John's Lutheran Church. At a reception to new members of the Myerstown Church on May 24, Rev. Pierce E. Swope of Lebanon was the speaker. Miss Margaret Lockart, daughter of Rev. and Mrs. David Lockart, is valedictorian of the largest graduating class in the history of the Myerstown H. S. At the commencement, on May 28, the editor of the "Messenger" was the speaker.

The W. M. S. of the Synod of Potomac will convene June 10-12 at Hood College, Frederick, Md. The evening session Monday evening, June 10, will be held in joint session with the men in the Holy Communion Service at 7.30. On Tuesday evening Dr. Walter W. Van Kirk, Secretary of Department of International Justice and Good Will, Federal Council of the Churches of Christ in America, will be the speaker. All delegates and life members are urged to send in properly signed credentials to Mrs. C. D. Roedel, Altoona, Pa., by June 1st.

The 25th anniversary of the dedication of St. John's Church in Hollidaysburg, Pa., was celebrated by 2 special services in the Church, May 19. The auditorium was beautifully decorated with flowers and the congregations were large and appreciative, with 6 charter members of the congregation present. Rev. Frederick D. Eyster, pastor, Rev. Charles A. Huyette, a former pastor, and Dr. James M. Runkle took special parts in the services in addition to a number of other ministers who brought greetings from their respective congregations. Choirs from Trinity Church furnished music at the dedication 25 years ago and at the anniversary on Sunday. The choir of Martinsburg Church presented special music at evening service.

The congregations of Bethlehem Union Church, Stiltz (Lutheran and Reformed), served by Revs. K. S. Elvehart and Charles M. Mitzell, decided in April to build a new Church. On Easter Monday, members started razing the old building. Excavations have been completed and masonry will be started in a few days. Farewell services were held in the old building Apr. 21. Ground-breaking services were held Apr. 28. The congregations are worshipping with Bethany congregation at New Freedom. The new structure will be built of Butler stone and will be Gothic in design. It will be modern, with separate educational unit. J. B. Hamme and Son of York are the architects. The old edifice was built in 1862.

Special meetings were held during Holy Week in Salem and St. Peter's Churches, Canal Fulton, O., Rev. E. W. Seibert, pastor, with Paul Smith as organist, soloist and special speaker. Salem is building a complete basement under the entire Church, installing kitchen, hot and cold water, new heating plant, stage, reception room with fireplace, and relandscape grounds. A fine Easter service was held with 12 baptized. St. Peter's outstanding achievement is in the play production field; 3 plays were presented this winter. Young people's class numbers 45, with good attendance at Church services. More than 100 attended Mother and Daughter Banquet.

Valentine Ziegler Bible Class of Young Men of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, held a brief memorial service at morning wor-

WANTED: About 200 second-hand copies, in good condition, of the Hymnal, short edition Order of Worship and Responsive Reading. Address Rev. Edward T. Plitt, Cavetown, Md.

ship May 26. Mr. John B. Zinn read names of deceased members of the class while Miss Estelle K. Krick, organist, played a soft accompaniment. Men's chorus sang an appropriate selection and Mr. Raymond R. Artz trumpeted taps. At S. S. session, Mr. Zinn delivered an address, "Peace—A Lasting Memorial." Mr. Arthur Himmelberger led Peace Meeting of the Y. P. S. C. E., at which Mr. J. A. Stratton of Washington Street Presbyterian Church, spoke on "Peace." The pastor addressed Reading R. R. Y. M. C. A. on "What Is the Matter With Our Nation?" Meeting was in charge of Mr. C. B. F. Deppen.

The Hood College Commencement will be held May 30 to June 3. The last chapel service, "Moving-Up Day", is on Thursday evening at 7.30. On Friday evening, the concert is given by the students of the Department of Music. Saturday is Alumnae Day with the annual meeting of the association at 10 A. M. and the Alumnae Day exercises at 3 P. M. Class Day on the campus is at 4.30 P. M. and the Senior Dance and Reception for President Stahr at 8.30 P. M. On Sunday, June 2, at 10.30 A. M., baccalaureate sermon will be preached by Rev. Dr. Arthur V. Casselman. President's reception is at 3.30 P. M. and Step Songs at Alumnae Hall at 7 P. M. At the Commencement proper, 10.45 A. M., Monday, the address will be by President Henry I. Stahr.

The Young People's Forum of Zion Church, Hagerstown, Md., Dr. Scott R. Wagner, pastor, conducted evening services, May 19. This organization, which is only a few months old, is proving quite successful in interesting the young people in the religious life. Their devotional service was well received by the congregation and was concluded with the usual sermon by the pastor. Offering during Lent and on Palm Sunday amounted to \$287.14; 30 persons were added to the membership. Easter offerings were \$615.55. Mother's Day offering of \$49.33 was designated for use of Home for the Aged (Homewood) at Hagerstown. In addition to 40 yearly subscriptions to the "Messenger", 12 copies are being distributed on weekly subscription basis.

Rev. John A. Leuzinger, associate pastor of the large Immanuel Presbyterian Church, Los Angeles, Calif., has been enjoying several weeks, with Mrs. Leuzinger, in her native state, Pennsylvania, where Rev. Mr. Leuzinger began his ministry 38 years ago. On May 12 he had the pleasure of preaching in Grace Church, Harmony, Pa., of which he was pastor in his early ministry. On May 24, some of his classmates and closest friends, during college and seminary days at Lancaster, had a joyous reunion with this good brother in Philadelphia. The group included Dr. U. C. E. Gutelius, Rev. D. G. Glass, Dr. J. Ranch Stein, Rev. Gustav R. Poetter, Dr. C. A. Hauser and Dr. Paul S. Leimbach. The Immanuel Presbyterian Church is one of the largest on the Pacific coast and Rev. Mr. Leuzinger has been rendering a most useful service. His many friends wish him many more years of spiritual joy and fruitfulness.

Mr. H. C. Heckerman of Bedford, Pa., president of the Word Sunday School Pilgrims of Pennsylvania, has already received requests for reservations for the tours of the 1936 convention of the World Sabbath School Association, to be held at Oslo, Norway. Tours arranged for the trip to Oslo in 1936 include visits to the Holy Land, England, Germany, France, Italy and other interesting places. Mr. Heckerman, who is vice-president of our Foreign

Mission Board and one of the directors of the State Sabbath School Association, has given considerable time and attention to the arrangement of these tours and has been able to secure very reasonable rates, which, with the congenial company of a party of Sunday School workers from throughout the United States, promises a very enjoyable and profitable trip. He will be glad to send itineraries and full information to anyone interested in such a trip next summer.

The Franklin and Marshall College Commencement will be held May 31 to June 5. On Friday, May 31, at 8 P. M., the Green Room Club play will be given in Hensel Hall, and the Senior Dance at 10 P. M. in Biessecker Gymnasium. The Advisory Council of Alumni meets Saturday at 8 P. M. Baccalaureate sermon, Sunday, June 2, at 10.45 A. M., is by Dr. Allan S. Meek of York, Pa. Fraternity and class reunions will be held Monday, June 3. Tuesday, June 4, is Alumni Day; at 10 A. M. the Literary Society Reunion, at 11 A. M. meeting of Alumni Association, at 10.30 P. M. Alumni Buffet Luncheon, at 5 P. M. Phi Beta Kappa initiation, 5.45 P. M. Centennial Banquet of Goethean and Diognothian Literary Societies with Phi Beta Kappa in the Academy building, 8 P. M. Phi Beta Kappa oration by Dr. Charles Reynolds Brown, Dean Emeritus of Yale Divinity School, on Wednesday, 10.30 A. M., Commencement and conferring of degrees with address by Dr. Louis W. Goebel of Chicago. All meetings on D. S. T.

A letter received by the Secretary of the Board of Foreign Missions from a pastor in Ohio speaks for itself: "We wish hereby to express our own appreciation, and that of our people, for the genuine inspiration afforded us by having Missionary Theophilus Hilgeman in our midst on Sunday, April 28. He spoke to the children on Saturday afternoon, again on Sunday morning, and then spoke at the Church services. His message, his spirit, his attitude, were such that we shall henceforth be happy to refer to him as a worthy example of the highest type of Christian Missionary. Such was the impression made by him upon our people. At all his appearances—at our request—he appeared in simple Chinese garb, which I believe added much to the effectiveness of his presentation. It so to speak, 'brought China with him.' Our folks will henceforth visualize him thus, especially our children. At the

morning service 'he took us with him' on an 'itinerating trip,' which I believe is a most effective way of 'visualizing' the work of Missions."

Present pastorate of Rev. Edward Mohr of Alma Charge, Wis., began Dec. 15. The pastor was installed Feb. 17 in St. Paul's Church, Alma; Revs. R. A. Most of Fountain City, K. Koepke of LaCrosse, and Elder John Florin of Fountain City comprised the installation committee. Special Lenten services were held in Alma and Cochrane. St. Luke's in Tell enjoyed the largest attendance at Easter in many years, 135 people crowding the little country Church for Communion service. Attendance at the 3 Churches for Communion was splendid and a worshipful spirit marked all observances. Instruction classes, preparatory to confirmation, have been held in St. Paul's and St. Luke's with 20 young people in 2 classes to be confirmed at Pentecost. Additions by letter and renewal in St. Luke's and St. Paul's have given encouragement and incentive to the workers. St. Paul's Church School is gaining steadily and newly organized St. Luke's School is setting a pace to challenge St. Paul's. Hope congregation and school in Cochrane, youngest of the 3 Churches, is continuing progress toward a new Church in the not distant future. The aggressive Ladies' Aid Society, during the last few years, has acquired 2 choice lots and some funds for the building. Added to this, they exert themselves in benevolent giving, standing highest of the 3 congregations during the past year. The people have a mind to work and with God's help, the next few years should witness a gratifying advance in all activities.

"If there is in Shenandoah County (Va.) a Church entitled to be called a Town Church, meaning that it is a community possession and a community center, it is doubtless the little old red brick Church that stands in the cemetery in the center of Mt. Jackson." During the first week in May, 1885, the Rev. George A. Whitmore organized Emmanuel congregation, and since that time this congregation has worshiped in the "Union Church." Three members of the original number survive: Mrs. Lee Wilson of New Market, Va., John A. Heller, of Woodstock, Va., and Joseph H. Tisinger, of Mt. Jackson. The two men still living were elected and ordained deacons on the day of organization. On account of poor health, Mr. Heller did not attend the service, but it was the privilege

of the pastor, Rev. H. A. Behrens, to present Joseph H. Tisinger, who was accorded a rising vote of appreciation for faithful services through the years. The generous co-operation of the other congregations of the Mill Creek Charge and of the local Churches made all the services worth while. On May 5, Rev. Border L. Stanley, who supplied during the days of the World War, was the guest preacher. During the week the community pastors brought greetings to "Mother Church" as all of them serve congregations that used the Union Church some time in their history. On Sunday, May 12, Rev. B. K. Hay was preacher and brought the meetings to a close with a stirring message, "Let every man take heed how he build." Pastors who served were: George A. Whitmore, 1883-1888; Josiah May, 1889-1892; Henry Ditzler, 1893-1912; Benjamin K. Hay, 1913-1920; Border L. Stanley (supply), 1917-1918; William T. Brundick, 1921-1923; William B. Duttera, 1925-1927; Harry A. Behrens, since 1929.

MISSION HOUSE COLLEGE, PLYMOUTH, WIS.

It's Mission House college for German and philosophy. The expanding curriculum of this school of the Reformed Church in eastern Wisconsin, now formulating plans for a bigger and more adequate school year opening next fall, boasts of two attractive and highly recommended departments of study in German and philosophy. The two courses, taught by Prof. Joseph Bauer, have grown up with the school and constitute today an integral part of its liberal arts curriculum.

Prof. Bauer, who offers a comprehensive German course including drama, poetry and lyrics, the latter one of the few given anywhere, is a true son of Germany with a background steeped in Teutonic tradition and history. He is a recognized authority on Adolph Hitler and present-day German developments, a position acquired through travel and experiences in his native land. He numbers among his friends Oswald Spengler, noted philosopher and historian, author of the widely read "Decline of the West."

Prof. Bauer's philosophy department, in addition to courses in history of philosophy, American philosophers, recent philosophical tendencies, and ideas of God, offers to students "Theories of Human Destiny," probably the only course of its kind offered in colleges throughout the country.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.
THE HANDS OF THE MINISTER

Text, II Timothy 1:6, "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands."

As the hands of Jesus took a prominent part in the ministry of Jesus, especially in His miracles, so do the hands of the minister play a large part in his pastoral work. The minister's head and heart have much to do with the success of his ministry, but his hands also take a prominent part in his work, and have much to do with the life and character of his members.

About the first act which the hands of the minister perform in the life of the

Christian is the baptism of the child. Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." The way we have of dedicating our children to God is by means of baptism. Parents present their children before the altar of God, in Church or some other place, to be baptized. The minister conducts the baptismal service. He asks the parents certain questions which they answer for the child, because the child cannot at the time answer for itself. They promise to bring up the child in the nurture and admonition of the Lord. Then the minister takes water in his hand, and, having pronounced the name of the child, places the water on the child's head, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

In this connection let me say, that in our Church we practise the baptism of infants by sprinkling. There are some de-

nominations which practise adult baptism only, and some of them use what is known as immersion, which means placing the whole body of the baptized person under water.

Among the arguments used in favor of adult baptism is the claim that the New Testament mentions only adult baptism. While there is no special mention in the New Testament of the baptism of children, these persons fail to notice that there are some passages in the New Testament which seem to imply that there were children among some of those who were baptized.

The first convert to Christianity in Europe seems to have been Lydia. When she confessed her faith in Christ, she was baptized, "and her household." This expression generally included all who were in the household, adults, servants and children of all ages. It is quite probable that there were children included in the "household" which was baptized.

Afterward Paul and Silas were imprisoned in Philippi, but by means of an earthquake God opened the prison doors so that they could have escaped. The jailor, thinking that the prisoners had escaped, was about to commit suicide, but Paul restrained him, giving the assurance that they were all there. The jailor was so affected that he sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." And they spake the word of the Lord unto him, "with all that were in the house." And he took them the same hour of the night, and washed their stripes; and was baptized, "he and all his," immediately. And he brought them up into his house, and set food before them, and rejoiced greatly "with all his house," having believed in God. Do you not think that we have great reason to believe that the expression "with all that were in the house," repeated three times, implied that there were children among those who were baptized?

In his first letter to the Corinthians St. Paul says, "And I baptized also the household of Stephanas." Here again is possible that there were children among the "household." We must also remember that most of the early converts to Christianity were adults, as are most of the converts in foreign mission fields today, and had to be baptized as adults. Afterwards many of these converts bring their children and older members of their families to be baptized.

As we all know, the water used in baptism is the symbol of the blood of Christ which cleanses us from all sin. A handful of water is just as much a symbol of this cleansing as is a tank of water or a stream of water. The virtue of the sacrament does not depend upon the quantity of water used but upon the fact that it is used by faith in the name of the triune God. Therefore sprinkling is just as effectual as immersion. The question could be argued at greater length, if space permitted, but this brief discussion of baptism is a diversion from our main subject which is "The Hands of the Minister."

The next ministerial act in the life of the growing Christian is usually the rite of confirmation, by which catechumens are received into full membership of the Church by the laying on of the hands of the minister. Children are baptized members of the Church, but after confirmation they become communicant members of the Church.

In our text St. Paul refers to the time when by the laying on of hands he received Timothy into the Church and ordained him to the Christian ministry. He had also baptized him. Because of these acts St. Paul looked upon Timothy as his spiritual son. Timothy's mother was a Jewess but his father was a Greek Gentile.

At the time of confirmation the baptized catechumens take upon themselves the vows made by their parents at their baptism. Those who were not baptized in infancy take these vows in their own name at this time. After the catechumens have confessed their faith and made their vows of faithfulness to the Lord, they kneel at the altar and the minister confirms them, by the laying of his hands upon each one, in the name of the Father, and of the Son, and of the Holy Spirit.

The next step of the confirmed members of the Church is to receive the Holy Sacrament of the Lord's Supper. Here the hands of the minister are much in evidence, for he breaks the bread and takes up the cup, then he blesses these elements, and afterwards gives them to the communicants at the altar.

Many of the members of the Church desire to enter the state of holy matrimony. They present themselves before the minister with the legal documents and the holy ceremony is entered into. After the

groom and the bride have given their marriage vows, the minister says: "As a seal to this holy vow, give each other the right hand." Then the minister places his hand upon the clasped hands of the bridal pair, and says: "Forasmuch as you have consented together in holy wedlock, and have witnessed the same before God and this company, I pronounce you man and wife, in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The hands of the minister also play a large part in preparing for and conducting the regular worship services in the house of God. In the preparation of the sermons, whether written by pen or by typewriter, whether in outline or in full manuscript, the minister's hand is active and busy. In conducting the services of God's house, the hands also take a prominent part, being raised in invocation and benediction, turning the leaves of the Bible to find the Scripture lesson and the text, giving out and receiving the offering plates and replacing them upon the altar, and making such gestures as the minister sees fit to use during the delivery of the sermon.

When the end of this earthly life comes and the last solemn rites are performed over the remains of the departed, the hands of the minister are active as he invokes a blessing upon the departed personality, and when the lifeless body has been deposited in the grave, "earth to earth, ashes to ashes, dust to dust," then the benediction is pronounced upon the mourners and they are told to depart in peace.

We thus see that the minister's hands have to do with the life of the Christian from the cradle to the grave, and it is a good thing for children as well as adults to be mindful of this fact.

There are also incidental uses to which the hands of the minister are given. His handshake may be made to mean a great deal to the members of the congregation and to visitors and strangers. Many a person has been helped and changed by a warm and hearty handshake, and such a greeting has often been the means of bringing new members into the Church.

The hand of the minister placed upon the head of a child, accompanied by a few words of encouragement, has brought some into the Christian life and even into the Christian ministry. The minister's hand is sometimes able to give help to the poor and needy, as his lips speak words of cheer and comfort.

We all realize that the hands of the minister play an important part in his own life and in the life of the people to whom he ministers.

Children's Corner

By Alliene De Chant Seltzer

Today is Memorial Day. Let's not call it Decoration Day, for "in memory of" has much more meaning, hasn't it? How shall we spend it? Playing soldiers? Watching parades and saying to each other, "Oh! Doesn't Daddy look spiffy in his uniform?" "I wish there'd be a war so he could wear it all the time!" Or shall we think PEACE, all day long, and have a parade like the children of Holland do—a parade in which every boy and girl carries a banner with a

THE PASTOR THINKS

That we should be very thankful that Christmas does not come at election time, because of the terrible mess we would have on the radio with the mixture of mud-slinging and carols about Peace on Earth.

—Now and Then

PEACE emblem on it—a dove, perhaps, or words like "NO MORE WAR." Then, there will be no soldiers' graves to decorate on Memorial Days, and Daddy will never have to get his new uniform all stained with blood . . . or . . . or shot to pieces! So here's PEACE greetings to all my Holland-like boys and girls, who want America to lead the whole, wide world in bringing that "Peace on earth" that Jesus's birth proclaimed.

TRAVEL

I've visited Victoria,
I've motored miles in Maine,
I've fished for fun in Florida,
I've slept in Sunny Spain,—
I've supped in Skaneateles,
I've passed the Philippines,
I've not missed Minneapolis,
I've noted New Orleans,—
I've bowed my head in Bethlehem,
I've been in Aurangabad,
I've journeyed to Jerusalem,
I've tramped in Trinidad,—
I've camped in Kasambara,
I've broiled in Baltimore,
I've swept across Sahara,
I've stopped in Singapore,—
I've idled long in Italy,
I've browsed in broad Brazil,
I've stayed a time in Sicily,
I've roamed round Richmond Hill,—
I've strolled in St. Helena,
I've sat in Chatauguay,
I've dwelt in Diamantina,
I've seen Schenectady,—
I've tarried in Tasmania,
I've jostled in Japan,
I've rambled through Rumania,
I've hiked in Hindustan,—
I've dawdled in Damascus,
I've marched through Mexico,
I've ventured up Vesuvius,
I've touched Tananarivo,—
I know New York, Chicago,
And London, Paris, Rome;
You asked me where I'm going next?
I'm going to stay at home!

—Grenville Kleiser.

The Family Altar

John W. Myers, Louisville, Ky.

HELPS FOR WEEK OF JUNE 3-9

Memory Verse: As many as are led by the Spirit of God, these are the Sons of God. Romans 8:14.

Memory Hymn: "Jesus, Lover of My Soul". No. 336.

Theme: The Holy Spirit (Pentecost).

Monday: The Prophecy of the Holy Spirit
Joel 2:28-32

"God is a Spirit and they that worship Him must worship Him in spirit and in truth." God is never present among men except in the Spirit. God's relationship to men is purely spiritual. Hence, if we serve Him we must know His Spirit. Hosea prophesies that the ecstatic spiritual experience and illumination, which hitherto had been confined to exceptional individuals like the prophets is to be given to all Israelites, irrespective of age, sex, or condition. The important thing here is that these profound religious emotions, which had formerly been confined to the few, have been poured out upon the whole body of disciples. God is to be no respecter of persons.

Prayer: Eternal Spirit, we thank Thee that Thou didst reveal Thyself to men in unmistakable ways throughout the ages. Continue, we pray Thee, to make Thyself known more fully to us. Amen.

Tuesday: Promise of the Holy Spirit
John 16:7-11

In this passage Jesus is telling the disciples that they could not enjoy the full meaning of His life until He went away. His departure is to be for their advantage, as it is the condition of the fulfillment of the promise of the Spirit. There are two reasons for this: (1) the disciples could not experience the invisible presence until the visible had been withdrawn; and (2) the work of Christ in death and rising again had to be accomplished before the new life of the Spirit could become the possession of believers. The Spirit, therefore, had three functions: (1) exposes sin; (2) vindicates righteousness in witnessing to the triumph of the Son; and (3) executes judgment in Satan's overthrow by Christ.

Prayer: O God, we thank Thee for the promise of the Holy Spirit. Help us to prepare our hearts for His lodging that He may guide us into all truth. **Amen.**

Wednesday: Coming of the Holy Spirit
Acts 2:1-13

The Holy Spirit came only when the recipients were fully prepared to receive Him. Their preparation took place in a religious meeting, "the Feast of Weeks", which also commemorated the giving of the Law on Mt. Sinai. At Pentecost a new spirit entered the world and began to transform it. That spirit is still at work and the most sceptical cannot deny its presence or its power. Men may attempt to account for it by natural causes, but it is there, and history teaches us that it comes to us from Jesus of Nazareth, who did more in three short years of active life, to regenerate and to soften mankind, than all great thinkers and moralists. The important thing in this incident was the baptism of the Holy Spirit. The spectacular in religion, as "speaking with tongues" is secondary.

Prayer: O Spirit from on high, purify and enrich our lives by Thy presence and inspiration. Dwell within our hearts that we may have the Pentecostal vision and assurance. **Amen.**

Thursday: Work of the Holy Spirit
Romans 8:10-17

The Holy Spirit is to a Christian what coal is to a steam engine—no results can be accomplished without it. In this passage Paul exhorts his followers to live in accordance with the high position which the Spirit testifies is ours, namely, that we are God's sons and heirs with Christ of glory. In this quiet way Paul introduces what is probably the highest conception of Christian experience and Christian privilege—"an overwhelming sense of sonship together with an overwhelming sense of brotherhood which the Spirit creates within the fellowship". In these two experiences we have the heart of Christianity. When people say, "I want more of the Holy Spirit", the answer is, "The Holy Spirit wants more of you." The question is not how much of the Holy Spirit you can take in, but how much the Holy Spirit can take possession of you.

Prayer: O Spirit of God, speak to the groping spirit of man, that it may find satisfaction, light and strength in Thee. Increase our capacities and willingness to love, to sympathize, to befriend, to sacrifice, and to serve. **Amen.**

Friday: Power of the Holy Spirit
John 3:1-8

A boy who had attended a service on Whitsunday came home and put this question to his father: "What is the difference between a man who has received the Holy Spirit and one who has not?" To which the father replied: "The same as the difference between two needles, one of which has received an electric shock which the other has not." The one has hidden virtues which appear on certain occasions;

the other has none. The electric shock has rendered the one needle a magnet, which, daily balanced, will enable men to find their way across the trackless ocean. The soul that has received the electric shock of the Holy Spirit will help sinful men across oceans of temptations.

Prayer: Spirit of power, come into every troubled heart, into every anxious mind, unto the lonely, the perplexed, the tired, the despairing, the lost, the redeemed. **Amen.**

Saturday: Intercession of the Holy Spirit
Romans 8:26-36

According to this passage, we cannot pray definitely for the removal of our sufferings, because we do not know what is best. But the Spirit prays within us in inexpressible longings which God understands, and which are in accordance with His will. And this we know, that all things, even suffering, are helping to fulfil a plan by which God is bringing about good to them that love Him. We are, therefore, to face the future triumphantly, for God is on our side, and the love which sacrificed His own Son will withhold from us nothing. Planted on such a foundation the Christian can securely face everything that menaces either happiness or life. For none of these things can separate us from the love of Christ.

Prayer: Spirit of Truth, we pray that Thou wilt bring forth in us fruits of love, joy, peace, long-suffering, kindness, patience, meekness, and self-control, to Thy honor and glory. **Amen.**

Sunday: Comfort of the Holy Spirit
John 14:25-31

Those who would confine the Christian religion to words of Christ recorded in the Gospels, are here reproved. "He (masculine to show the Spirit's personality) shall teach you all things"—all saving truth which it is necessary for you and your successors to know. Proof-text arguments, of presentations of truth, are not sufficient. God is giving new light to every generation, including ours. We need it sorely, to face new situations such as our age presents. The peace of which Jesus spoke is not mere earthly joy and prosperity; it is the removal of all elements of discord from the soul. He would have the disciples see too, that the sorrow of separation could be comforted by faith in Him, and in God through Him, since they began as disciples by trusting in their Master, and through that trust, gained faith in God.

Prayer: We thank Thee, Divine Spirit of eternal truth, for the book which records for us other men's experiences with Thee. May our faith be strengthened as we are guided into the way of truth. **Amen.**

FOOD FACTS

Did You Know That:

- In the dining cars of a prominent Eastern railroad, in which fruit formerly was ordered for breakfast by 51 per cent of the diners, only one third as many ordered fruit in 1924.
- A Rotterdam bakery uses dry ice packing to keep bread fresh for several days.
- Milk fat globules vary in size from 15,000 to 2,500 to an inch.
- In February 1935 farmers received 45.6 cents of the consumers food dollar and a year ago, 38.5 cents.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE. No. 59

F R O W N
R A N I E
O M E G A
W I G H T
N E A T H

BEHEAD AND CURTAIL THESE. No. 4

1. Behead and curtail a brief space in time and get a sign. Behead it and find human beings.
2. Behead and curtail multitudes and get the heart of a thing. Behead it and find unrefined mineral.
3. Behead and curtail seizes eagerly and get to grate roughly. Behead it and see a venomous snake.
4. Behead and curtail desired and get a prefix denoting order in time. Curtail it and find a small insect.
5. Behead and curtail making an oath and get to endure a long time. Behead it and get an organ of the body.
6. Behead and curtail earnestly asking for and get to precede. Curtail see meadow-land.
7. Behead and curtail slowly moving creatures and get a metal fastener. Behead it and get "to be the matter with."

—A. M. S.

Even the grave and dignified British Civil Service commissioners could not resist being amused at an answer given at a recent examination. The question was: "Give for any one year the number of bales of cotton exported from the United States."

The applicant wrote: "In 1491, none."

THE HOME IN RELATION TO THE PUBLIC SCHOOL

(What Some Public School Teachers say)

Laura A. Meier

What is the relation of the home to the public school? The most direct answer lies in such quotations as these which have come from the various speakers within the past month. No doubt those who read these pages have heard—or made—comments equally pertinent.

Kindergarten teachers: "You have no idea how many perfectly 'nice' people can hardly wait for the youngsters to reach kindergarten age so they can be parked at school while the mothers play bridge or go gadding about."

Grade School teachers: "All these children can do is sit—sit and wait to be entertained. To use their own brains is too much effort. But what can you expect of youngsters who sit in the movies for hours three or four times a week?"

"And what's more," continues another, "we're going to have to begin school later—not before ten in the morning. Or eleven would be better, for we twentieth century children"—(sarcastically)—"have a night life, don't you know: movies, parties, auto drives. Oh, the family just have to have a good time, and of course we can't get up and be ready for school at eight or eight-thirty the next morning. If we do go, we fall asleep over our books and papers."

High School teachers: "There's no use appealing to these high school pupils: they have no principles. The only rule they know is 'Get by'. The parents don't teach them anything. There isn't time! Everybody is too busy having a good time or grouching because he can't have a better time. There's a big difference between the family quietly sitting in the

living room, the children doing their home work and the parents busy with their affairs yet showing a genuine interest in the progress of the children, as they used to do and as some few people still do—a big difference between that and bundling into a car or running off to a show or a rehearsal or meeting of some kind and leaving things undone or somehow making things do—'getting by'."

"But," interposes another, "you forget the good work of the P. T. A."

"The Parent-Teachers Association? They talk and write wisely enough; but 99 out of 100 parents haven't any convictions themselves, or if they have, they lack the grit to face their own offspring. All the youngsters need to say is: 'But all the kids are doing it'—Presto, the parents forget their responsibilities. Neither they nor the children know what the word *must* mean. They know the laws of electricity, they understand live wires, burns and electrocution; but they don't understand that a man reaps what he sows. They buzz around in a dizzy whirl of activity and never stop long enough to realize that there is law for man as well as for lightning and stars and flowers. This is the generation of them that know not God. . . . Talk about the sins of the fathers (and mothers) being visited upon the children—that's what we see every day. I'm sorry for the children. They really have a right to decent up-bringing that will make them into real men and women."

The business man who employs the boys and girls at part time jobs has a similar word:

"I've been employing young people for 26 years, and I tell you they aren't the same as even 10 years ago. I say to one: 'This work should go out tonight,' and he answers: 'Well, I'll work till 6 o'clock, but I've got a date tonight.' They used to be proud to see rush orders taken care of and they were glad for overtime pay. But these people don't work at business and they don't work at school. I know they don't work at their studies; I hear them talk, and I know what they do with their time."

"Pleasure before duty," remarks a listener.

"Duty? The word duty isn't in their vocabulary. And appreciate a chance to work even in these hard times? No, they can't see anything ahead but the next show or dance. How did they get that way? I don't blame the schools; it's the parents that can't see far enough to use plain horse sense. They don't see 10 years ahead, 20 years ahead, how those youngsters are going to run into the ditch because their elders didn't train their heads and hearts. It's too much trouble, of course, to make them exercise their little ideas of truth and courage and sympathy and love and learn to be somebody—a real person, a child of God—not merely have something or go somewhere. I've been watching young people for 26 years; I know what I'm talking about."

Justly or unjustly stated, these quotations indicate the relation between the home and the public school. The home is and always will be the basic unit of society. If the home influence is wise and strong, the child will develop splendidly even in spite of the quality of the school and its teaching. But if the home influence is lax in its ideals or faltering in its purpose or weak in its guidance, even the most devoted efforts of high-minded teachers can scarcely salvage the wreckage.

Nothing can supplant the privilege and

the responsibility of parentage. If our civilization becomes increasingly problematic and pagan, it will be because the home has fostered the worship of false gods.

College of Emporia, Emporia, Kansas

The young man who had been calling so frequently on Helen came at last to see her father. Finally, the suitor made this announcement: "It's a mere formality, I know, but we thought it would be pleasing to you if it were observed in the usual way."

Helen's father stiffened.

"And may I inquire," he asked, "who suggested that asking my consent to Helen's marriage was a mere formality?"

"Yes," replied the young man. "It was Helen's mother."—Tit-Bits.

Home Education

"The Child's First School is the Family"
—Froebel

OVERSTIMULATED CHILDREN Hilda Richmond

A devoted mother came home from a little entertainment, in which her children had taken part, to weep bitterly as she poured out her troubles to a sympathetic friend. Shabby little Dottie Roberts and equally shabby Jimmy Bossert, whose mothers were forced to go out to work several days each week to provide food for their families, had been the star performers in the pretty little entertainment, while her own children, constantly watched over and carefully guided, had been given very insignificant parts. She had taken her boy and girl to art galleries, and they had had special teachers in music and drawing. Had they not had every possible advantage? And yet these

less favored little children had really surpassed them.

The friend who was a successful teacher and an earnest student of children was able to point out to the discouraged woman that often boys and girls are "forced" just as plants sometimes are. Artificial surroundings, she reminded her, often temporarily hasten the growth of the plants to their serious detriment. Later, they are apt to become so weak and spindling that they can scarcely support their own weight. Such exotics can not compete with sturdy plants developed in their natural environment. Plants of the temperate belt need the cold wind of winter as well as the warm sunshine of summer. They need freedom and time.

Children are much the same. To become sturdy and capable of holding their own when unusual circumstances arise, they need freedom, time and a chance to meet buffeting conditions. If they are forced, overstimulated or unduly protected, their advancement is not normal. They should spend their days in a simple, wholesome, childlike manner if their experiences are to tend to vigorous growth.

The mother dried her tears and determined to change her methods. She began to realize that whether her children were preferred above others in entertainments or not was of little moment in comparison with the question of their general fitness for responsibility. She saw that the system she had compelled them to follow had failed them and her.

As she talked it over quietly with her friend, her children came home. In the next room, they also talked about the entertainment, not knowing that she and the teacher were within hearing.

"Well, just once," growled Bob, boy fashion, "I'd like to be something besides the last one in the chorus. It isn't fair."

"It's no use, Bob," said little Sybil. "Even if I had been chosen one of the flower girls, my old lessons in music and drawing would have kept me out of it. How could I have attended rehearsals?"

"O, well, what's the use anyway!" answered Bob.

The mother listened sadly and then she brightened. "Thank goodness, it is not too late to mend matters! I've been feeling sorry for Dottie and Jimmy because they lacked advantages, but it looks as if they were really the favored ones."

Her friend smiled. "If it won't offend you, Sally," she said quietly, "I'd like to tell you that most teachers prefer to have children from the poorer homes rather than from the ones where 'advantages,' so called, are too numerous."

"I believe you," said the mother. "I can see why they would, unless those 'advantages' are apportioned very wisely."

"I am delighted to say a word for the children. In them is our hope of democracy. Their right education will hasten this great society as nothing else will. In these days when all is dark for the world, we need the vision of a brighter day. Kindergartens all over our land would be not only the hope but the harbingers of the great Democratic Society for which we pray."—H. C. Snell, Dept. of Education, Snow College, Ephraim, Utah.

If there is no kindergarten for the children of your community, would it not be wise to try to get one opened? The National Kindergarten Association, 8 West Fortieth Street, New York City, will be glad to assist in such a project; write for information and advice.

HAPPY CHILDREN

I love to watch the children
As they play and skip along;
With faces all so ruddy,
And their eyes in tune with song.

With cheerful hearts a-dancing
To the tune of mirth and glee,
And skipping feet so nimble
As they trip across the lea.

I love to watch them going
In their free and happy way,
Rejoicing in the sunshine
Thruout the livelong day.

Skiping here and skiping there
Exultant in their play,
Knowing naught of anything
But sunshine thru the day.

I love to hear them laughing
As they trip in merry tune,
With faces wreathed in glory
Like roses rare in June.

Teach them, Lord, of rectitude,
That they to right may hold;
Show the sunny paths that lead
The righteous to Thy fold.

—Harry Troupe Brewer.

Hagerstown, Md.

SOUTHERN LETTER

The Classis of North Carolina is divided, for practical Church movements, into three sections—Eastern, Central, and Western. These sections hold district conferences regularly once a month except in months

of general meetings of denominational bodies or other special Classis-wide activities.

The eastern section held its May meeting with Rev. James D. Andrew, D.D., in the Lower Davidson Charge parsonage. It was attended by all the ministers of this

group except Rev. J. A. Palmer, of Thomasville, who was unavoidably detained. The outstanding feature of this meeting was an address on "World Peace" by Rev. Milo Hinkle, of Greensboro, a minister of the Friends Church. It was a splendid address, greatly enjoyed by all

those whose happy fortune it was to hear it.

Dr. Andrew is the oldest pastor in this Southern Classis, now 70 years of age. He goes right on with his work with apparently unabated vigor. He is pastor of the largest membership in the Classis, 772 members in his four congregations. He makes hundreds of pastoral calls every year and is all the time busy with the many activities of a conscientious minister of the Gospel.

The Young People's Conference of the Classis met at Pilgrim Church, just out of Lexington, May 4, and continued in session two days and one evening. It was attended by about 160 young people and proved a decided success. This congregation had just finished a new Sunday School building, connected with the north end of the Church building. It is commodious in every way and testifies to the progressive spirit of these loyal people. In the earlier years this Church was called "Leonard's Church", but for many years it has been called Pilgrim. Its baptismal record goes back to 1757. Rev. Joshua L. Levens is the pastor.

The Second Church of Lexington is credited with the largest Sunday School enrollment in the Classis, 1,006. The Second Church was organized by this writer in 1904 and was served by him 18 years in connection with his pastorate in the First Church, which he organized in 1901. Both Churches are self-supporting. The combined membership is 1,157. Rev. A. O. Leonard has been pastor of the Second Church 13 years and his work has been very successful. He was brought up in the First Church.

Some sections of the South are now suffering quite acutely from industrial inactivity. This is particularly true in some cotton mill communities. At this time Lexington has three closed cotton mills, and three others operate in curtailed hours. This means much suffering of workers occasioned by idleness. Many of them, however, have been placed in relief jobs, and the mill managements allow them to continue living in the mill houses without rent. The closing of cotton mills and wood-working plants works great hardship in every way. The Churches feel it very keenly.

Our people are now looking forward to the Catawba College Missionary Conference, July 7-12. The College commencement, beginning May 26, is another important function in the Classis.

—J. C. Leonard

Lexington, N. C.

BOOK REVIEWS

The House of God. By the Rev. R. Pierce Beaver, Ph.D., Cincinnati, O. Pp. 64. Illustrated. Price, 35c. Eden Publishing House, St. Louis and Chicago.

The title of this beautiful little handbook is the same as that of the magnificent historical work of Ernest H. Short, which is so well known among students of Churches. But Dr. Beaver's object in presenting his monograph is to foster, especially among the laity, a deeper appreciation and a more adequate interpretation of Church buildings. As one reads this carefully written little manual, he cannot help regretting the monstrosities we call Churches that have been perpetrated in the decadent age just passed. Here are presented in brief the ideals and the fundamental principles for Churches correct in detail and with minimum appointments necessary to the performance of the rites of our holy religion. Two of the photographic illustrations are of the Mercersburg Academy Chapel, which is without question one of the most nearly perfect Churches in the country; it alone would provide a sufficient model for building committees to study. Dr. Beaver's

JOHN BARLEYCORN AT THE WHEEL IN 1934 MAKES ALL-TIME RECORD

The United States in 1934 experienced its worst automobile accident record.

Around 36,000 persons were killed and nearly a million injured as a result of 882,000 personal injury accidents.

The deaths represented an increase of 16 per cent over the 31,078 fatalities reported in 1933 . . .

Many this past year have been interested in finding out the relation between automobile accidents and the use of intoxicants.

Such records as are available show that 3.16 per cent of the drivers involved in accidents were declared to have been under the "influence" in 1934 as against 2.43 per cent in 1933. This is an increase of nearly a third.

The same records show that 4.47 per cent of the pedestrians involved in accidents in 1934 were declared to have been under the "influence" as against 2.99 per cent in 1933. This is an increase of 49.5 per cent.

—From "Thou Shalt Not Kill," Travelers Insurance Company, Hartford, Connecticut, printed in "The American Issue."

stimulating treatise is an excellent prelude to the standard book on ecclesiastical architecture, Ralph Adams Cram's "Church Building", or to Webber's masterful work on "Church Symbolism". There is intense need for the Reformation Churches to devote attention to the aesthetic side of religion as one phase of spiritual expression, and this booklet furnishes an introduction to such a study. It is suggested that the entrancing little volume be used by pastors both as a text in the instruction of their catechetical classes and as a gift to those newly confirmed. The love and loyalty to the Church now so often remaining undeveloped in Churchmen might thereby receive new impetus, and a more substantial devotion to Christ's Church might well result.

—T. J. S.

Let's Go Out-of-Doors. By Jennie Lou Milton. Cokesbury Press. 151 pp. \$1.

This is the Kindergarten unit in the second year series of Co-operative Vacation Church School Manuals. It is arranged in four units all centering in an appreciation of God's world of nature, the total providing for 25 sessions. Seven sessions on "Working Out-of-Doors", six on "Living Out-of-Doors", nine on "Homes for All" are climaxed with three sessions devoted to "Sharing with Father and Mother" the experiences of the preceding sessions.

The purpose of the course is to help pre-school pupils to experience the sense of living in a friendly world controlled by a loving Father who cares for all creatures and through this experience to grow in their ability to work and play happily and helpfully with others.

The materials and the suggestions contained in the book are admirably adapted to serve these and related purposes. The guidance is of a suggestive, rather than didactic character, and a very informal type of activities is indicated. The text itself contains ample source materials in the way of well-chosen songs, stories, poems, play and other activities, but additional references to other sources enrich the possibilities. It should prove feasible for use not only by expert Kindergarten teachers, but also by the moderately well-trained.

—A. N. S.

GETTYSBURG CLASSIS

A special meeting of Gettysburg Classis was held on Thursday evening, May 16, 1935, at 7.30 o'clock in Christ Church, Littlestown, Pa., Rev. H. H. Hartman, D.D., pastor. Devotional services were conducted by Revs. H. H. Hartman, D.D., and Paul D. Yoder, D.D. The sermon was preached by the Rev. Edgar F. Hoffmeier, D.D., Hanover, Pa. Following the sermon the Committee on Examination and Licensure reported the satisfactory examination of Students Alvin J. Forry, a member of Christ Church, and Clark S. Smith, a member of St. Jacob's (Stone) Church, Jefferson Charge, and they were recommended for licensure. The President of Classis, Rev. W. S. Harman, Hanover, Pa., conducted the service of licensure and the young men were received and officially enrolled as Licentiates of the Evangelical and Reformed Church.

At the same meeting the Rev. Daniel W. Bickler, who recently retired from active service after resigning as pastor of the St. James' Charge, was dismissed to Lancaster Classis, Eastern Synod. He has moved to Litiz, Pa., where he will make his home.

On Friday, June 7, 1935, the Executive Committee of Gettysburg Classis will meet to receive the Rev. Royce E. Schaeffer, a member of this year's graduating class of the Seminary at Lancaster, from Schuylkill Classis, Eastern Synod, and to confirm a call to him from the St. James' Charge. Arrangements will also be made for his installation as pastor.

—E. M. Sando, Stated Clerk

THE THOUGHTS OF JUSTUS TIMBERLINE

(Continued from Page 6)

Brother, Do You Need \$5,000?

What is here set down, brothers and sisters, is not to be taken as my full opinion of Huey Long's "share the wealth" scheme. I could do that, either in a ten-word telegram or in a book as big as the family Bible; but not now.

The gentleman from Louisiana seems to think that everybody wants \$5,000 a year, or some such fantastic figure. Well, he's wrong.

What most people want, and all people need, is freedom from fear, a chance to express themselves in ways that best suit their make-up, and some work which is not endless drudgery, dirt, and dullness. In other words, people want to live; and that is not first of all a thing of income, large or small.

I've known plenty of people who have lived well, in this sense, on a lot less than \$5,000. My acquaintance in the high income brackets is limited, but the few richer people I've met would not be convincing witnesses for the life-values of big money.

I still contend that an income far higher than the present average would not mean much to some of the best people in our town.

They have lived and are living their lives to the full. They are respected, trusted, and some of them loved. They manage to dress decently, they eat simply. They read a new book oftener than some other folk, they travel a bit now and then.

These people are the backbone of our town. They keep its Churches and charities and cultural interests alive. They can think and talk for hours without needing to use the word "dollar".

Funny thing is, that many of the folks we look upon as rich are not nearly so useful or even so interesting as these neighbors of mine.

If the lower income group should move out of our town, and leave it to the tender mercies of those who really care about making big money, I'd want to move out with 'em.

For that matter, I'd have to!

A Letter to the Editor

(Communion in Holy Week)

IS THIS ADVISABLE?—YES! Such would be my summary on the question of changing the Communion Service from Easter Day to Thursday evening of Holy Week. "Now and Then," in the May 9th "Messenger," gives arguments against this plan. Our reason for adoption of the plan follow:

The combination of the triumphant thoughts of Easter joy with the solemnity and gravity of the Lord's Supper was always confusing, especially to younger people. It seemed too much of everything at one time.

The Communion service on Easter morning with greater numbers of people attending left hardly time for an Easter sermon. The preaching of the Resurrection was in danger of becoming a lost art.

Communion on Easter morning "helps to paganize" the Lord's Table. It often

gives the impression of a chance to show off the new apparel, universally worn that day.

The After-Communion hours of the solemn Holy Week evening leave a more lasting impression than the Easter Parade-after-Church with its mingled feelings of pride and envy.

Churches in Northern Europe from where much of our membership originates, seldom combine Communion with the Easter Services. Since people will come to Church on Easter morning, they see in it a danger of herding them to the Lord's Table, instead of making it an approach after sincere preparation.

Easter services are not necessarily minimized by the omission of the Communion, as "Now and Then" fears. In our congregation we find the opposite true after two years. Many are pleased with the comeback of the old triumphant Easter sermon in a service of joy and unbounded gladness.

—S. Mensonides.

(Member of Trinity Ev. & Ref. Church,
Buffalo, N. Y.)

NEWS OF THE WEEK

Mrs. Henry W. Elson

In the face of President Roosevelt's demand for a two-year continuation of the National Industrial Recovery Act, and a declaration by Donald R. Richberg that a mere ten months' extension would be "complete folly", the Senate, without a record vote, approved May 14, the Clark Joint Resolution to keep the recovery agency alive only until April 1, 1936.

The 17th anniversary of commercial air-mail carrying in the United States was marked, May 15, by the celebration of "Air Transport Day", proclaimed by Governor Hoffman of New Jersey, at Newark Airport. Among those present was Amelia Earhart.

The re-election of Edwin J. Barclay as President of the Republic of Liberia, and the carrying of a constitutional amendment extending the President's term from 4 to 8 years has been announced by Walter F. Walker, Liberian Consul in New York.

The College of Charleston, S. C., oldest municipal college in the United States, bestowed honorary degrees of Doctor of Laws upon 20 persons, May 14, bringing to a close its sesquicentennial celebration.

Dr. Edwin Brant Frost, noted astronomer and director emeritus of the Yerkes Observatory of the University of Chicago at Williams Bay, Wis., died May 14 in Chicago, at the age of 68.

Pleasant Alexander Stovall, editor of "The Savannah Evening Press" and former United States Minister to Switzerland, died May 14, at the age of 77.

The Chevrolet strike at Toledo ended May 15 after a walk-out of 2,340 workers which lasted three weeks. They will now work night and day to make up for delay caused by the strike.

Moscow's handsome new subway was opened to the public on May 15 with much publicity heralding the line as the most beautiful underground railway in the world.

Edward Johnson, Canadian tenor, was named general manager of the Metropolitan Opera Association at a meeting of the board of directors, May 15. He succeeds the late Herbert Witherspoon.

On the eve of the 8th anniversary of Colonel Lindbergh's New York-Paris solo flight, came the announcement on May 15 that he had deeded to the Missouri Historical Society his all but priceless collec-

tion of trophies in St. Louis. The gifts, showered on him after his flight, have been on continuous display since June 25, 1927.

The Wagner Labor Bill was passed by the Senate, May 16, by a vote of 63 to 12. The measure would create a permanent board to force elections and settle disputes. The House victory for the bill is predicted.

Following long agitation by China to have foreign powers raise their legations to embassy status, the United States Legation in Peiping will be elevated to that rank under a State Department recommendation approved by President Roosevelt. Nelson T. Johnson, the present American Minister to China, is expected to be elevated to the rank of Ambassador with a salary of \$17,500 a year. His salary as Minister is \$12,000.

Dry for 27 years, Georgia has refused to permit the return of liquor by the slim margin of 90 votes. However, an official tabulation will be necessary before the question definitely has been settled.

Government ownership of all stock in Federal Reserve Banks and centralization of credit facilities in a non-political independent government agency, presumably to act as a sort of supreme court of finance and banking, was advocated May 17 by Secretary Morgenthau, as he appeared before the Senate Banking Subcommittee to testify on the Banking Reform Bill.

An American educator, Pitman Benjamin Potter, was nominated by Ethiopia, on May 17, as one of her two members of the conciliation commission in the dispute with Italy. The other member is a French lawyer.

The increase in building activity, unbroken in 1935, continued during April, while the value of permits issued was 65% above that of the corresponding month in 1934. Commissioner Lubin of the Bureau of Labor Statistics reported, May 18.

The airplane Maxim Gorky, the world's largest land plane and the pride of the Soviet Union, crashed in complete destruction near Moscow May 18, killing the 48 persons aboard. In addition, 3 were killed on the ground by falling wreckage. Colliding with another plane in midair caused the disaster. The pilot of the small plane was also killed.

A pilot and 2 passengers were killed and 2 other occupants of a tri-motored plane were seriously injured at Flint, Mich., May 18, when the plane plunged to the ground while a new airport was being dedicated.

19 persons were known to be dead, May 18, and at least 7 missing in a storm which wrought an estimated \$1,000,000 damage in Texas and Oklahoma.

In a sweeping decree, May 18, Emperor Haile Selassie abolished serfdom throughout the nation of Ethiopia. He also ordered a program equalizing the system of land taxation, which an official announcement said would advance the country 1,000 years in civilization.

The 86th regular session of the League of Nations Council opened May 20 at Geneva. Maxim M. Litvinoff, Soviet Foreign Commissar, served as president for the first time, and an Italo-Ethiopian War is looming as the most urgent problem on the agenda.

Colonel T. E. Lawrence ("Lawrence of Arabia") died May 19 at the hospital at Dorset, England, where he was taken 6 days before, having suffered injuries from his motorcycle accident. The funeral was held privately in the village Church at Moreton, near the tiny cottage where he lived. There may be a memorial service in London at which great figures of the empire can pay their respects.

The Turkish Cabinet approved a plan, May 18, for compulsory pre-military training for more than 500,000 children of both sexes. Thus that government follows the lead set by Premier Mussolini of Italy with his "child army".

President Roosevelt forcefully urged a joint session of Congress, May 22, to uphold the veto message of the bonus bill, which he read in person.

Wage scales for the \$4,000,000,000 work relief program, ranging from \$19 monthly for unskilled rural workers in the deep South to \$94 monthly for professional services in New York City, were prescribed, May 20, by President Roosevelt in an executive order. In setting the wage rates, the country was divided into four regions comprising the deep South, Middle South, Central States and Northern States. Workers were divided into four classes—unskilled, intermediate, skilled, and professional or technical. Rates of pay also differed according to 5 population classifications, with pay rates lowest in cities of under 5,000 and rural areas, and highest in cities over 100,000.

President Roosevelt will go to West Point on June 12 to present in person the commissions granted to the graduating class of the Military Academy.

On May 20, President Roosevelt nominated Norman Armour of New Jersey, present Minister to Haiti, to be Minister to Canada, succeeding the late Warren Delano Robbins.

Charles Martin Tornov Loeffler, dean of American composers, died at Medfield, Mass., May 20, at the age of 74.

PITTSBURGH SYNOD

The 66th Annual Sessions of Pittsburgh Synod were held in Christ Church, Latrobe, Pa., the Rev. Harvey W. Black, minister, from May 13 to 16. The opening service was held Monday evening, May 13, at which time the retiring president, the Rev. Paul T. Stonesifer, delivered the sermon. His theme was "My Church." His text was, "Upon this rock will I build my Church." Then followed the Preparatory service after which Synod was duly constituted, and the Rev. John M. Peck, of Buffalo, N. Y., elected the president. Following the celebration of the Holy Communion, Tuesday morning, Elder J. D. Pierce of Irwin, Pa., was elected vice-president, the Rev. Dr. J. Harvey Mickleby the stated clerk, and Rev. C. D. Rodenberger, corresponding secretary. During the morning and afternoon sessions the various reports of the standing committees were read. Dr. Paul S.

Leinbach, Editor of the "Messenger," told of the proposed merger of the "Christian World," the "Evangelical Herald" and the "Reformed Church Messenger." Mr. George W. Waidner, circulation manager of the "Messenger" presented a plan for increasing the circulation of the "Messenger." Tuesday evening, the Rev. L. W. Goebel delivered a brilliant address on the subject, "On the Threshold of a Larger Opportunity." He challenged the Synod to look with faith through "the Open Door which no man can shut." Wednesday was fully occupied with the reading of reports and the hearing of the representatives from our various institutions and Boards. An invitation from Zion Church, Greenville, Pa., the Rev. Dr. Paul J. Dundore, pastor, was accepted as the place for the next meeting of Pittsburgh Synod. Dr. Dundore presented an outline of the proposed new constitution of the Evangelical and Reformed Church. The Social Welfare Committee deplored the present social system and called for something more Christ-like. Those who had the privilege of hearing Dr. A. V. Casselman and Dr. Charles E. Schaeffer, Wednesday evening, realized the great changes that had taken place and were still taking place in the Home and Foreign fields. One of the outstanding events of the day was the Laymen's Conference led by Judge Snyder of Greensburg. Synod closed its sessions at noon on Thursday.

MERCERSBURG ACADEMY

President Howard R. Omwake of Catawba College has been designated as the winner of the Class of 1932 Alumni Plaque at Mercersburg Academy for this year, according to announcement made by Head Master Boyd Edwards, May 21.

Dr. Omwake was graduated from Mercersburg in 1897 and later returned to the Academy as head of the Latin Department. Before going to Catawba he was dean of Franklin and Marshall College.

The first recipient of the award which goes to an alumnus of the school, outstanding in service, was Dr. George Leslie Omwake, President of Ursinus College and brother of Dr. Howard Omwake. Other alumni honored are Dr. Joel T. Boone, former White House physician, and Mr. Junius Fishburn, publisher of Roanoke, Va.

Dr. Boyd Edwards announced in the assembly of the school the election of Emmanuel Ardolino of Metuchen, N. J., Charles Ewing of Greenwich, N. J., and

Kenneth Murphy of New York City, to the Academy Senate, the student governing council. These three were chosen by members of the student body to serve on the council next year, which is composed of ten members of the student body. Four are elected each spring, the fourth one this year being Harold Bellis of Phillipsburg, N. J., who was chosen by the members of the senior class of the school.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Rev. David Scheirer, of Willow Street, preached an interesting sermon to the children on Sunday, May 19.

The Bethany children are looking forward to the closing of the school term on May 29. Eighth grade commencement of Heidelberg Township will be held on Friday evening, May 24.

The High School Commencement in Womelsdorf will be held on Tuesday evening, May 28. Two Home children will receive their diplomas at that time; Prudie Bickel, Christ Church, of Beaver Springs, who expects to enter Thompson Business School, Harrisburg, and Paul Rhoads, Hain's Church, Wernersville, who expects to enter the Wyomissing Polytechnic Institute.

The increased amount of milk has made it necessary for us to make some investment. We have purchased a milk separator, butter churn, and ice cream freezer. With these new machines we should be able to effect additional economies in the operation of our Home.

HOME FOR THE AGED, UPPER SANDUSKY, O.

At the Board meeting, held May 14, the resignation of Secretary-Treasurer Troy A. Dahn was presented and accepted. Rev. George W. Good and Supt. C. P. Troup, both of Upper Sandusky, were elected secretary and treasurer, respectively.

There was a full representation of the Board and important decisions were made regarding the welfare of the Home. Advisory members present included Revs. Frank Shults, president of Ohio Synod, and W. W. Rowe, E. B. Jacobs, P. H. Baumann, H. J. Miller and Atty. Stalter of Upper Sandusky.

Applications and remittances should henceforth be sent to Supt. C. P. Troup; other correspondence to Rev. George W. Good or to the president.

Ewald Sommerlatte.

with grief, and doomed to die on the morrow. But He alone was calm and courageous. He did not chide His disconsolate friends, but He pointed them to rich sources of consolation. "Let not your heart be troubled," He said. That, as it were, was the text of these last discourses.

Why not? this little group might well have replied. There seemed to be abundant reason for their gloom and sorrow. Jesus' answer was, "Have faith in the Father and in Me and My work!" That is the cure of the troubled heart. Yea, He affirmed that His departure was a gain, not a loss. It was profitable for them that He should go, for "if I go not away, the Comforter will not come unto you; but if I go I will send Him unto you." Therefore, their sorrow over the death and departure of Jesus was needless.

These sayings of Jesus, His promise of the Comforter, have given rise to many theological speculations. They touch on matters too deep for the mind of man. Only the heart, that knows and loves the Father whom Christ revealed, can apprehend them. It knows that the death of Christ did not end His career. It crowned Him with glory and honor. His Holy Spirit was richly bestowed upon the disciples. That was the Comforter, the Friend and Companion who took the place of the Christ they had known in the flesh. He dwelt in their hearts and souls, and, thus, was more intimately and constantly with them. And there were three things this divine Companion did for them. "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." That, according to Jesus, is the work of His Spirit in men.

We may note that these are the very things concerning which the world is ignorant or indifferent—sin, righteousness, and judgment. That is where men err most grievously. They do not understand the spiritual realities. They are keen and clever in worldly matters, but they are blind and dull in the affairs of the soul. They laugh at sin, they jest about righteousness, they deny or defy judgment.

We may also note that the Holy Spirit not merely teaches men the truth about sin, righteousness, and judgment but He "convicts" men of these things. The verb used in the original Greek is difficult to translate. But it means more than to teach. It is variously translated in different versions as "reprove", "convince", or "convict". Its meaning includes information and inspiration. It involves the presentation of truth, the refutation of error, and the transformation of the will.

That is precisely what the Spirit of Christ has done in, and for, men; not merely on the day of Pentecost, but ever since then. He has given them a new insight into sin, righteousness, and judgment, and a new attitude towards these spiritual facts of life. He has convinced and convicted men of the reality and heinousness of sin, of the triumphant reality of righteousness, and of the certainty of judgment. And He has achieved these great results not merely in the sphere of the mind, as the Teacher of mankind, but in the heart and will of men, as their Lord and Saviour.

First, He convicts men of sin, of its reality and heinousness and menace; of its guilt and power. When the Spirit that dwelt in Christ enlightens men, they realize that sin is more than ignorance or misfortune that deserves pity, and that can be corrected by education. They know, then, that sin is man's wilful transgression of the law of God, which requires repentance, and pleads humbly for the Father's forgiveness.

Moreover, He convicts men of sin, "because they believe not on Me." That is the consummate sin, the parent of all others—unbelief in Christ! Not in men's

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Pentecost Sunday, June 9, 1935

THE HOLY SPIRIT

Pentecost Sunday, June 9, 1935

John 16:7-11; Romans 8:12-17, 26, 27

Golden Text: For as many as are led by the Spirit of God, they are the sons of God. Romans 8:14.

Lesson Outline: 1. The Gift. 2. The Life.

Pentecost is one of the great festivals of the Christian Church. We call it the birthday of the Church, for on this day, many years ago, men were endued with power from on high, to bear triumphant testimony to Christ. They were baptized with the Spirit of the Master.

Our lesson does not treat of the bestowal of this gift of the Spirit on the day of Pentecost. It considers the promise of this gift made by Jesus to His disciples on the event of His death. The first passage chosen for our study forms a part of the farewell discourses spoken by Jesus in the Upper Room after His last supper with the disciples. Only John reports these last sayings of the Lord, so tender in their love and so deep and true in their spiritual insight. Our second passage is taken from Romans. It contains Paul's exalted conception of the spiritual life.

I. The Gift, John 16:7-11. That last meeting in the Upper Room was a sorrowful gathering. The shadow of death brooded over it. It filled the hearts of the disciples with gloomy forebodings. Without Christ, the world would be dark, and life empty.

Then Jesus spake. He was acquainted

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doctrines about Christ, but in Himself as the very incarnation of the love of God. To lack faith in love, to repudiate the love of Christ in our thought and life, as God's power of salvation, that is the sin that destroys men in body and soul. From its guilt and power only the Holy Spirit can deliver us, by kindling in our hearts the same love that dwelt in Christ.

Again, He convicts men of righteousness, "because I go to the Father". To convict men of sin is to fill them with despair. It destroys the superficial optimism of men, their buoyant faith in matter and man, in progress "up and on forever". It opens our eyes to the tragedy and misery of life. It creates a sense of the failure and futility of the entire scheme of things. By itself, it is a terrible thing to have a profound conviction of the sin of the world.

But the Spirit does more than convict the world of sin. He also convicts us of righteousness. He convinces men that righteousness is not a dream, a mere figment of man's imagination. It is more real than sin. The ground of this conviction is "because I go to the Father". Men crucified Jesus but God exalted Him. Pilate scoffed at the Kingdom which Christ had proclaimed. But it was God's Kingdom, of whose coming there shall be no end. This assurance, too, the Holy Spirit works in us.

And, finally, He convicts the world of judgment, "because the prince of this world has been judged". That completes the conviction of righteousness. It is its negative aspect. It means that the Kingdom of Satan is doomed to extinction. The cross has overcome sin. It has delivered men from its guilt and power. The victory of Christ is far from complete. The prince of this world still beguiles and deceives and destroys men. But he has been judged and condemned. Ultimately, Christ will prevail.

Such was the comforting assurance Christ gave His disciples in their darkest hour. For nineteen centuries history has been showing the fulfilment of this promise. The day of Pentecost in Jerusalem was a glorious specimen of its fulfilment. What happened then and there, has been repeated again and again in every subsequent age. That leads us to the second passage of our lesson.

II. The Life, Romans 8:12-17, 26, 27. Here Paul describes the spiritual life of believers in Christ. Our Golden Text strikes the keynote of the entire section, "For as many as are led by the Spirit of God, they are the sons of God." And, as such, they will not live after the flesh, but in the Spirit, "as heirs; heirs of God, and joint-heirs with Christ."

These are truly wonderful words, that we are children and heirs of our Father, and joint-heirs with Christ, but they are not in the least mystical. They are intensely simple and practical. They leave no room whatsoever for speculation. They require no learned explanation.

After all, there can only be one proof of Pentecost. That is the proof of a living experience, the "inner" testimony of the Spirit. His "outer" testimony in the annals of the last nineteen centuries forms a marvelous record of human lives transformed and transfigured by the Spirit of Christ. But it will remain meaningless for us until that same Spirit beareth witness within us that we are children of God.

And there is only one way to convince a skeptical world of the reality of the Pentecostal miracle. We must manifest the power of the Spirit in our daily lives. Our character and conduct must show that Christ has convicted us of sin and righteousness and judgment. If the consummate sin of the world is the repudiation of the love which God revealed in the life of Christ, then, surely, a love-filled life is the sure proof that we are saved from sin. It is the one irrefutable argument for the truths we profess and believe.

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CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 9—How to Conquer Anger. Rom. 12:19; Eph. 4:26, 31; Matt. 5:21-24.

The Bible has a great deal to say about anger because it is so common among men. It is a sin which so easily besets us. It is one of our most deadly perils. On the surface it seems harmless enough, but it often leads us to the worst of crimes. Unchecked it may work great harm to the individual and to society. It has its seat principally in the emotions and the emotions are the driving forces in life.

The effects of anger register in the body, in the mind and in the soul. There

is no doubt but anger affects one's physical life. It makes the heart beat more rapidly, it stirs up one's blood, it secretes the bile, it interferes with digestion, it drives the blood to the brain and dilates the arteries. That is the reason why an angry person becomes red in the face, gnashes his teeth and clinches his fist. Persons giving way to anger have been known to fall into a spasm and to foam at the mouth and to cry out aloud. It seems to disturb the equilibrium of the whole physical organism, and sometimes persons have died in a fit of anger. It likewise leaves its bad effect upon the mind. The whole nervous system is given a shock. It dethrones the judgment and the reason, and the angry person often behaves like a mad man. Therefore we say of him that he is "mad". He is beside himself. Temporarily he is insane. But the worst effect of anger is on the soul. It fills the heart with hatred and bitterness and revenge, and banishes love and kindness and gentleness. It gives way to the lower impulses, to carnal and sinful and links man with the brute instead of with God. It robs the soul of peace and joy and deprives it of heaven itself.

It is because of all this that the Bible tells us not to be "easily provoked", and not to "let the sun go down on our wrath". Therefore it says that whosoever is angry with his brother is in danger of the judgment. Therefore we are told "rather to give place unto wrath" and that we should "put away all bitterness and wrath and anger" and that we should "be kind, tenderhearted, forgiving one another". Thus shall we be children of God.

But just how can we conquer anger? What shall we do to prevent this passion from rising within us and how can we subdue it if it does arise?

I. One of Thomas Jefferson's 10 rules is: "If angry, count ten before you speak; if very angry, count a hundred." This simply means that we must stifle anger in our breasts. We must keep it from exploding. It can be smothered, choked, throttled. Many an emotion dies if it is not expressed. Therefore when you are provoked to anger keep perfectly still. Do not speak. Do not vent your feelings. Suppress them. But you say, that is cowardly, I insist on speaking my mind. But, when angry, are you really speaking your mind? Your best nature does not speak; it is your lower nature that speaks. To keep quiet when provoked is a mark of strength rather than of weakness, of heroism rather than of cowardice. To hold oneself in check requires more strength than to let oneself go.

II. In the next place, cultivate a sense of humor. Look into the mirror and see how ridiculous you look when you are mad. Most people take life too seriously. The best thing when provoked to anger, is to laugh it off. Laughter is a great safety valve in life. It serves to release the pent up forces of mind and soul. Try to see the funny side of a strained and serious situation. See also the futility of getting angry. It doesn't get you anywhere. It doesn't change the situation. It may only make matters worse. Then see the absurdity of the whole thing. Remember also that most of the things which provoke us to anger are very trivial in themselves. They really don't matter much, at least not enough to make us fret and fume and work ourselves into a furor. The hurt to ourselves is often far greater than the vengeance which we may inflict upon others through our anger.

III. The best way to conquer anger is to try to acquire the mind and spirit of Jesus. But did Jesus not look with anger upon those who were defiling the temple? Are we not told to "be angry and sin not"? Do we not read of the "wrath" of God? Well, there is such a thing as a righteous anger, but the anger of Jesus, the anger of God, has no malice, no bitterness, no hatred, no revenge to it. It

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is something more nearly like grief and disappointment, than resentment. Jesus never retaliated. He overcame evil with good and when men smote Him and spat upon Him He prayed for them and asked the Father to forgive them. He taught His followers to cultivate the spirit of forgiveness and to bless those who perse-

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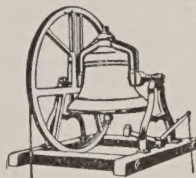
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cuted them. Anger can be overcome by kindness and goodwill towards others. After all, anger is a very selfish thing,

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and the essence of the Christian life is the spirit of unselfishness. If you think more of others than you do of yourself, more of duties than of rights, you will have gone a long way in keeping anger from your heart. Drive it out by the spirit of the forgiving Christ.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

The Theme of the 21st Annual Convention of the W. M. S. of Potomac Synod to be held at Hood College, Frederick, Md., June 10-12, 1935, will be "Christ and World Peace". Dr. Walter Van Kirk of the Federal Council of Churches in America will be the speaker on this subject at the joint meeting with the men of the Potomac Synod, Tuesday evening, June 11. The service on Monday evening will be a joint Communion Service in which delegates of the W. M. S. of Potomac Synod and the delegates of the Synod itself will participate. Credentials should go to Mrs. C. D. Rockel, 1507 12th Ave., Altoona, Pa., by June 1. Arrange for entertainment at Hood College not later than June 5.

The 42nd Annual Convention of the W. M. S. of Lehigh Classis was held recently in Dubbs' Memorial Church, Allentown, Pa. Fine reports were given by officers and secretaries. The Society is looking forward toward the 50th anniversary of General Synod and is working for a special fund for that occasion. A Guild conference was held at 5 P. M. with a G. M. G. and W. M. S. banquet following. Miss Edith Dreyer, missionary on furlough from China, spoke at the banquet. Rev. J. G. Rupp, prominent clergyman, was a speaker at the afternoon session.

Favorable Reports featured the 47th Annual Convention of the W. M. S. of Lebanon Classis held in Christ Church, Annville, April 27. This society reported a net gain of 26 members, an increased Thank Offering, the Love Gift to the missionary home paid in full besides many special gifts. Rev. Marcus Engleman, home on furlough from Japan and at present studying in New York, gave a pleasing talk on the life and customs of the Japanese people. The G. M. G. delegates held a conference with the Guild secretary. The society gave special recognition to 3 W. M. S. Honor Societies, 6 Hour Guilds and 2 Honor Mission Bands.

A combined Mission Study Class was held on Wednesday afternoon and evening, May 1, when the members of the W. M. S. of Emmanuel Church, Allentown, Pa., were the guests of the W. M. S. of St. Andrew's Church, Allentown. Mrs. Mathias of Emmanuel presided. Mrs. Aulenbach of St. Andrew's conducted a worship service which was expressed entirely in music. The chapters of the book, "Japanese Women Speak", were discussed by members of both societies. A luncheon and tea were enjoyed. Japanese curios added to the decorations. Mrs. Charles Bachman, president of Lehigh Classis, and Mrs. Albert Hoffman, mother of Miss Mary Hoffman, missionary to Japan, were guests of honor.

The Mission Band of Calvary, Bethlehem, Pa., held an open meeting recently in the Church gymnasium at which a program on Japan was presented. Japanese stories were told, the Scripture read and prayers given, all by the Mission Band children. Projects were displayed, among them being work for the Winnebagoes, such as scrapbooks and gifts, and Japanese articles made by the children. Mrs. Wm.

Van Reed Seltzer, wife of the pastor of this Church, displayed various curios from Japan. Twenty-five members of this Band took part in the reading course, seven of the girls receiving special recognition.

The W. M. S. of St. Paul's Church, Lancaster, Pa., held an All-Day Institute on Wednesday, May 8, in the Church. The theme of the Institute was the work of Rev. Ward Hartman, a missionary to China, now on furlough in this country, and for whose return the Chinese people of his former field, in Yungui, are praying. Miss Minerva S. Weil, also from China, gave a Bible reading and blackboard talk. A prayer service for missionaries to the Chinese was held and at the close of the morning session, a dinner was held in the fellowship hall of the Church. The afternoon session was largely attended by members of the various societies of the city and county. At this service Miss Weil spoke on Rev. Hartman's field of work and explained conditions there. She also gave a blackboard talk and displayed cards showing forms of education, worship and instruction. Again at the evening session, Miss Weil spoke on the propagation and spread of Christianity in Hunan province, the field of the Reformed Church, where Miss Weil has spent 18 years of her life. This talk was illustrated with lantern slides. St. Paul's Church, Dr. T. A. Alspach, pastor, is taking up the Ward Hartman work in a manner which indicates genuine interest and sympathy with the cause.

NORTH JAPAN COLLEGE

The annual commencement of North Japan College was held this year on Mar. 11. There were 5 graduates from the Seminary, 57 from the College, and 110 from the Middle School, making a total of 172. It was an impressive occasion, attended by the Governor and a large number of patrons and people of the city.

The new school year has opened auspiciously. For the Middle School there were 516 applicants toward 128 that could be taken, and in the College there was also a surplus of applicants, especially in the Commercial Course. The total number of students now stands at 617 in the Middle School, 388 in the College, and 28 in the Seminary, a total of 1,033.

—D. B. Schneder

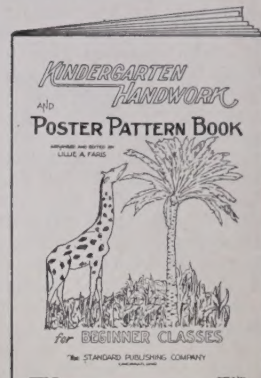
OBITUARY

JAMES A. THIRKEL

In the passing of Mr. James A. Thirkel on May 13 after a brief illness, Faith congregation, Baltimore, Md., and the Church at large lost one of its most faithful and generous members. During the 33 years of his service in the Church, Mr. Thirkel gave freely of himself. Serving many times in the consistory of his Church, he represented her at Classical and Synodical meetings frequently. A staunch believer in the benevolent program of the Church, he always contributed liberally to these causes. Many have been his friends who were the recipients of his generosity and the security of his warm Christian friendship. In business he was a can manufacturer until his retirement some years ago. His employees knew the meaning of Christian understanding and sympathy on the part of their employer.

Mr. Thirkel was 70 years of age and died in the University Hospital of Baltimore. Funeral services were conducted on May 16 by his pastor, Rev. Frank A. Rosenberger, assisted by Rev. Dr. A. S. Weber, with whom the deceased was associated for most of the years of his active service in the Church. He is survived by his wife and one daughter, Mrs. Benjamin Anderson, Relay, Md. Interment was made in the Loudon Park Cemetery.

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The directions for the making of handwork are very clear and the poster work is also directed by two full-page descriptions in the front of the book.

These posters will supply fresh, attractive decoration for the classroom as well as afford the children much needed expressional work. The posters are all Bible stories with the exception of one, and that is a food poster.

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